Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XVIII No. 12] Monday 6-1-1958 [Price 0—1—6.

COMPULSORY INSURANCE OF MOTOR VEHICLES.

We offer Cheapest Rates for
"COMPREHENSIVE POLICIES"
and other attractive terms for all types of
Motor Vehicles

PLEASE CONSULT :

THE SECRETARY,

Mysore Govt. Insurance Department, Bangalore

OR

THE NEAREST AGENT.

X-M-A-S

by

Dr. SUMITRA DODDANA GOWD, PH.D M.Ed.
Bangalore.

(Continued from last issue.)

As we stand at the beginning of another New year, we hesitate to go forward, because the future is dark, unknown and we do not know what awaits—success or failure, health or illness, wealth or poverty, life or death—. As certain as anything we will be tempted to be selfish, greedy, jealous, worried about many things and the message on the even of the New Year to us is, God is with us, to exchange our yokes with His and to lead us across. I am reminded of the verse made famous by the late H.M. King George VI "I said to the man who stood at the gate of the year, 'give me a light that I may tread safely into the unknown,' and he replied 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way.'"

Jesus is called, both "the son of God" and the "The Son of Man". He is the only begotten son of God, "in whom, God the Father is well pleased". He has shown that to man, as no other prophet or priest has done before. He who has seen Jesus, has seen God. He is the best person to stand between God and man. Further, Jesus has said "He that believeth on me, the works that I do shall he do also, and also greater works than these shall he do; and what-so-ever ye shall ask in My name that will I do." As soon as man, He is the representative man before God impleading always on behalf of man. He was a perfect man. "He was tempted like man at all points and yet without sin". He has left us a pattern of life to live. We cannot say that it is humanly impossible to live in the world without sinning.

They laid Him in the manger, because there was no room for Him in the inn. It was a matter of great regret and shame that when the Almighty God came from heaven to earth sacrificing so much for the sake of man they did not provide him a better place than a manger, where the ox and the ass are fed. We, in our generation, seem to be guilty of the same offence—of not giving him the place that he deserves in all our activities. This seems to me to be the cause of all the tragedies of human affairs, big or small, or individually or collectively. There is no place for God in all our important affairs. God is a jealous God; He says "He that loveth father or mother, son or daughter more than me is not worthy of me". "He that findeth his life shall lose it, and He that loseth his life for my sake shall find it."

We cannot make room for Him through legislation or through public agitation. We have to start from the beginning and from within, the kingdom of God is—within one's heart, and it is to do the will of the Father the God." "The things that enter the man do not defile the man, but the things that proceed out of heart, such as the evil thoughts, murders, adulteries, theft, false witness, blasphemies, defile the man. It is the individual's heart that needs to be converted. God must be born in the hearts of man individually.

In His incarnation at Bethlehem, God has shown His infinite love and sacrifice. These are great qualities and they, like the quality of mercy are twice blessed. They bless him that gives and him that takes. This boundless fatherly love of God as shown in His incarnation has engendered a very strong reciprocal love in us, for Him. It is so strong that nothing can separate us from Him and it makes us a new creation in Him. St. Paul speaks of the love that it born in us in these terms :-

"What shall we then say of these things? If God be for us who can be against us? He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all the things? Who shall separate us from Christ? Shall tribulation, or distress or persecution or famine or nakedness or peril or sword? Nay in all things, we are more than conquerers through Him that loved us. I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, no other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.

This then is the New Year's message—Immanual—God is with us, now in this world, amidst our wants, sufforings, fears, anxieties, hatred and oppression. When He is born in our hearts, this Christmas season, none of these shall be able to separate us from the love of God, which is seen in the birth and life of His son, Immanual. He is with us in the New Year, and all the days of our lives.

"Love divine, all loves excelling,
Joy of heaven, to earth come down:
Fix in us thy humble dwelling,
All thy faithful mercies crown:
Jesus, thou art all compassion,
Pure unbounded love thou art:
Visit us with thy salvation,
Enter every trembling heart."

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
"ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya. in English and Hindi.	1—0—0.

BRAINY SURGERY

An unusual story of a surgeon's ingenuity reaches from a friend in the Unites States. It concerns an eight-year-old Californian boy who was accidentally shot in the head by a friend.

The surgeon realized that it was impossible to remove the .28 bullet at once by an ordinary surgical operation without making things worse, for it was lodged under the skull on the opposite side to which it had entered.

Then he had a brainwave. He told the boy to bang his head on the pillow once each night before going to sleep. The boy obediently did this each night for five weeks. At the end of that time what the surgeon hoped for happened!

The bullet reached the point of entry and was easily removed by the surgeon. He announced that it had passed the brain without causing any damage.

BEES' LANGUAGE

A possible "bees' eye-view" of human beings was presented by Prof. J. B. S. Haldane, the eminent biologist, in a radio talk recently.

Prof. Haldane who was speaking on the "unity and diversity of life" in the Patel Memorial Lectures arranged by All India Radio, said if bees observed human beings, they might well say; "These large creatures are clearly very stupid and have no real language. Many of their dances are crudely erotic. However, in Southern India some precision has been reached. But even here the 'mudras' appear to signal emotions rather than facts. There is not the faintest evidence that they can communicate either direction or distance."

Prof. Haldane was explaining the biological discovery that bees had the best developed language of dance gestures to communicate even distances and direction to other bees.

RICE

"To the diet and the sobriety of living is due the greater healthiness of the Hindus. There are three insanes in every 10,000 persons in parts of India peopled by the Hindus, as compared to 30 insanes in every 10,000 in England and Wales!

Mr. J. H. Boardillon, in his report on the Census of 1871, observes that the superior healthiness of middle-age among the Hindus is more strikingly shown, for out of each 100 living persons the number of those aged 40 years and over is among the—

Hindus	....	....	21·97
Christians	....	....	14 31
Muhammadans		....	19·81
Aboriginals		....	15·86

As regards the diet of the Hindus, Mr. Buckle tells us: "In India the great heat of the climate brings into play that law (of nature) already pointed out, by virtue of which the ordinary food is of an oxygenous rather than of a carbonaceous character. This, according to another law, obliges the people to derive their usual diet not from the animal but from the vegetable world, of which starch is the most important constituent. At the same time, the high temparature, incapacitating men for arduous labour, makes necessary a food of which the returns will be abundant, and which will contain much nutriment in a comparatively small space. Here, then, we have some characteristics which, if the preceding views are correct, ought to be found in the ordinary food of the Indian nations. So they all are. From the earliest period the most general food in India has been rice, which is the most nutritive of all cerealia, which contains an enormous proportion of starch, and which yields to the labourer an average return of at least sixty-fold."—History of Civilization in England, Volume I, page 64.

Neibuhr says: "Perhaps the Indian lawgivers thought it was for the sake of health absolutely necessary to prohibit the eating of meat, because the multitude follows more easily the prejudice of religion than the advice of a physician. It is also very likely

that the law of the Oriental insists so strongly on the purification of the body for hygienic reasons."

* * *

But our worthless politicians in power, unable to face problems, loftily dictate to the public, "Eat fish, eat muck, eat tapioca, eat dung" etc. Why don't they themselves eat rats, and solve at least that problem?

Ed.

MOST PLEASANT SOUND

What sounds please you most? A dog-loving bachelor living in London recently confessed that for him the most attractive sound in the world was his puppy's bark of welcome when he returned home from work in the evening!

Most of us like the rattle of tea-cups, the clop-clop of a horse's hoofs on a country road, and the sound of a lawnmower, particularly if someone else is doing the work! A sporting friend says that his favourite sound is the light swish and patter-patter of boxers' perfect footwork.

The slow fall of waves upon the beach at the seaside is high on many people's lists of pleasant sounds. Country dwellers say that the quiet cooing of the wood-pigeon, the distant noise of a reaping machine, the mooing of a cow are tonic sounds to them.

The click of the latch of a cottage gate is a favourite sound for many villagers. A famous novelist once wrote that at the top of his list of sounds that were "exquisitely beautiful" was the noise made by a London tram as he sat on its top deck and was carried swiftly homewards. Now, of course, London has no trams.

The homely singing of a kettle on the fire always delighted Charles Dickens. Like thousands of others, he also loved the shuffle of a half-burnt log as it shifts in the grate.

A Middlesex woman said some time ago that her favourite sound was the ringing of her husband's alarm clock, because from then onwards she knew that the bed was all hers!

X.

RECORD

Anna Rhorer, a 97-year-old woman of Obritz, Austria, has been married seven times to her husband, 94-year-old Johann! They were first married 70 years ago, and have repeated the wedding ceremony on every tenth wedding anniversary.

At the seventh wedding ceremony, there were seven children, nine grandchildren and nine great-grandchildren present to mark the happy occasion!

ALLERGY

A woman in Sydney suffered from dermatitis for five years while doctors sought to discover why she had this skin disease. A few weeks ago she had occasion to remove her wedding ring for widening—and the skin disease vanished!

Her doctors have now established that she is allergic to 18-carat gold—of which her ring is made. When she puts the ring on, back comes the disease; as soon as she removes it, all signs of the disease vanish!

SMALL SAVINGS

Denver (U.S.) hospital authorities were taken aback when the bill for Mr. and Mrs. Young's new baby was paid with 15,000 pennies!

Mrs. Young had been saving her pennies since she left college. Her own mother had financed her arrival in exactly the same way!

BY POST

When a West of England man led a horse, a sixteen-year-old gelding, into a central post office recently, people blinked at the novel sight. And when he was overheard to say to a post office clerk: "I want to send this by express post," they could hardly believe their ears!

The counter clerk hardly blinked an eyelid. He called a messenger boy, stuck 4s. in stamps on the horse's flank, and sent the boy and the horse on a four-mile walk to a district on the outskirts of the city.

"It isn't generally known," explained a post office official, "that express delivery at 1s. a mile includes animals, but we would not like it to become a habit! Living animals can be accepted for express delivery provided that a suitable receptacle or lead is supplied, and that the sender takes precautions to safeguard the messenger from injury."

The father of a pet-loving boy bought a puppy in his lunch hour in the City of London. He at once posted it to his son in Kensington. It was delivered in less than an hour!

Even an elephant may be accepted for special express delivery, according to one postal official to whom the question was put. But the Post Office would require previous warning, so that the necessary arrangements could be made—and the fee might be almost as heavy as the "parcel"!

In the past, people have been "sent" by post. A father from the provinces took his small son to London for a visit to his grandmother. At the station a telegram which meant that he had to return home immediately was handed to him. What did he do?

Promptly he took the boy to the post office and "posted" him to his grandmother's house, six miles distant. An express messenger took charge of the delighted youngster and delivered him safely!

A film star was once sent by post! She arrived at a London station from abroad and could not speak a word of English. An express messenger "collected" her and delivered her to her hotel!

CAMPA INDIANS

Getting on with mother-in-law remains for many couples an acid test of marriage. It is the same practically all over the world.

But in one primitive South American region, mothers-in-law are no headache at all. Among the fierce Campa Indians, living in the jungles of Peru, a man, on taking a wife, at once puts himself beyond his mother-in-law's reach or, perhaps more important, beyond her tongue.

Tribal law decrees that she may only talk to him if a very serious emergency arises. And then not to his face. She can only converse with him, on such rare occasions, on a back-to-back basis.

As a result, mother-in-law interference among these crocodile-hunters and monkey-eaters is non-existent.

To these tribespeople such a system is quite logical. For the Campas place no limit on the number of wives a man may take. Skilled hunters and warriors take their pick of very young girls. The wedding ceremony is almost non-existent. A batch of wives, too, can be exchanged for one very pretty one. The women don't object. But, however many wives he has, a Campa is honour-bound to feed and accommodate all of them.

A first-class warrior may have ten or more wives living under his thatched roof. Imagine what arguments might arise if mothers-in-law had the power to interfere!

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" o Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

* * *

Messrs ORIENTAL BOOK AGENCY, POONA.

Kindly send us at once 4 copies of Bhojaraja's "Shringara Prakasha", by Ry. parcel.

* * *

Please send 4 copies of "Shringara Prakasha" very urgently. (11-10-57.)

* * *

SANSKRIT PUSTAK BHANDAR, Oriental Booksellers, Calcutta 6.

Please supply the following books per V.P.P. or Rly. parcel.

1 "Shringara Prakash" of Bhojaraja.

1 Vymanika Shastra or science of Aeronautics, by Maharshi Bharadwaja.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"
"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." „ 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. „ 4.

Sociology

by Ram Gopal, and G. R. Josyer.
" Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಮ್.
Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ „ ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C „ „ ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ
ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XVIII No. 13] Monday 13-1-1958 [PRICE 0—1—6.

COMPULSORY INSURANCE OF MOTOR VEHICLES.

We offer Cheapest Rates for
"COMPREHENSIVE POLICIES"
and other attractive terms for all types of
Motor Vehicles

PLEASE CONSULT :

THE SECRETARY,

Mysore Govt. Insurance Department, Bangalore

OR

THE NEAREST AGENT.

THE DELHI SCANDAL

In the course of an interesting article on the Mundhra scandal exposed by Mr. Feroz Gandhi, "Current" of Bombay writes as follows about the hero of the story.

How did Mr. Mundhra make his money, and how does he control an industrial empire valued at approximately Rs. 35 crores?

The story is a romantic one.

It is said that young Mr. Mundhra, who is extremely religious, had gone to a temple to worship. He was a devotee of that temple where he was known even then to be a man of extreme business acumen. It was during this pilgrimage that the keeper of the temple funds is said to have come up to Mr. Mundhra and asked for advice and help in investing some of the temple funds and converting some of the temple ornaments into funds for investment.

The amount involved is said to have been in the vicinity of Rs. 1,50,00,000! It was with the original 'Miracle' as it were, that Mr. Mundhra set out to build his industrial empire.

Even his severest critics concede that he still remains as religious as before and that guarding the temple funds has been his prime concern.

But in the process he was also able to launch out into ventures which the average individual would not have had the opportunity to handle.

Mr. Mundhra's downfall appears to have been caused by his having undertaken much too much. Concerns like those which he handles need large finances and he has been dependent for these finances on Banks and other financial concerns. Therefore, when a credit squeeze is in operation it is likely to shatter even an industrial empire of the size of Mr. Mundhra's.

Mr. Mundhra has had his fair share of bad luck. In the original stages, after his purchase of the shares of B.I.C, his financial position was damaged by the excise duty on cloth.

When, however, Mr. Mundhra appeared to have got himself into difficulties and found himself short of capital, the same quarters which had worked to his detriment are said to have come to the conclusion that it would be bad if the Mundhra industrial empire were allowed to go to pieces. They, therefore, mooted the question of how best to assist him.

As such Banks as (according to Mr. Gandhi's statement) the State Bank and the Reserve Bank had declined to help Mr. Mundhra an approach was made to the Life Insurance Corporation.

Now the question comes, 'By whom?'

While it is said that Mr. Mundhra conducted the negotiations personally, it is obvious that without assistance from inside the Life Insurance Corporation and from the Ministry controlling the Corporation (which in this case is the Ministry of Finance), a sum so large as one crore and fifty-six lakhs of rupees could not possibly have been made available to him.

Much has been made of the fact that the negotiations with Mr Mundhra were conducted by the Chairman of the Life Insurance Corporation. But it seems quite unbelievable that a cautious I.C.S. official would take such responsibility upon himself and it is, therefore, reasonable to presume that he either consulted the Ministry or that the Ministry directed him to invest according to its instructions.

But, whoever conducted the negotiations, the ultimate responsibility to Parliament is that of the Minister of Finance and it is he (Mr. T. T. Krishnamachari) who must shoulder that responsibility, if he is to be allowed to continue in an office which requires the utmost public confidence.

Reference has been made by Mr. Dange (Communist) to a Minister of the Government

of India who is said formerly to have been on the Mundhra Board. The name of the Minister did not emerge in the discussion in Parliament, but bearing in mind that Mr. Mundhra's empire was located in West Bengal, one might look in that direction for the Minister to whom Mr. Dange appeared to refer.

If that is the correct direction of search, then it should not be difficult to identify the person to whom Mr. Dange appeared to wish to refer.

It might also be well for Members of Parliament interested in such an enquiry to ascertain what are the buildings and property, if any, which Mr. Mundhra has bought or rented in Calcutta. If there are any such buildings, from whom were they bought or rented and at what price?

Enquiries such as these might throw new light on what Mr. Dange refers to as "friendships."

While the investment itself reveals a shocking lack of financial caution, it is most essential to ask ourselves: What could have been the motive for such foolish generosity to an individual?

It is unusual that there should have been no professional middle man in a transaction of this vast magnitude Knowledgeable circles in the Bombay share market are of the opinion that a total sum of Rs. 14 lakhs was involved in brokerage, said to have been paid to unnamed "brokers"!

A committee of enquiry, if it is ever set up, must get down to this question of identifying the persons, if any, who directly or indirectly are benefited by this transaction.

The most charitable interpretation of such a transaction can be that it was an "error of judgment". The question then arises. Can the country afford to allow such large public funds to be in the hands of those who are likely to make such an error of judgment in the future and, what is even more important, can the Prime Minister continue to entrust the portfolio of the Ministry of Finance to a Minister under whose charge such a questionable error has occurred.

Life Insurance was nationalised because a certain small section of it was not supposed to have been safe in the hands of some unscrupulous Insurance Company directors. It hardly looks any safer now in the hands of a Finance Minister who allows Rupees One Crore and Fifty-six lakhs of the People's Savings to be invested in concerns which have not even a balance sheet!

OSTRICHES

Sheep stealers in Cape province, South Africa, are now scratching their brains to counter a new type of "watch-dog", the vicious-tempered ostrich.

Ostriches are proving more efficient, I am told, than native watchers or dogs in guarding flocks and rounding rustlers. Because of their fierce possessiveness, the birds turn on any stranger.

The use of ostriches was first thought of by a farmer who found his prize sheep disappearing, despite the money he spent on native guards and dogs. In desperation he turned loose some ostriches, and the next time the sheep stealers came they were met with a flurry of feathers and vicious kicks. But some farmers themselves now dread going near their flocks when these feathered watch-dogs are in command! They have even kicked men off tractors but, like the best dogs, they never hurt the sheep!

A.

The Rationalist

"RAMAN" MAHARSHI ?

Venkataraman, the boy, later known as Sri Maharshi, was suddenly drawn to the temple of Shiva on Arunachala Hill in 1896. He had just turned sixteen and with five rupees in his pocket, he left his home and parents, and everything a man holds dear, in pursuit of a spiritual goal.

He did not know the way to the temple, but somehow arrived there with literally just what he wore, trusting entirely to the mercy of his heart's lord, Shiva. At the temple he went straight to the image of the Lord and, with tears coursing down his cheeks, said:

"I have come at last, Lord, Accept me and devour me as a spider devours the fly." And at once he fell into a Samadhi (trance)!

Thereafter he lived on alms, eating but once a day and living most of the time in the bliss of samadhi.

In the ashram, which had subsequently been built for him by a few of his devotees, he had been living a singular life for forty years—blessing all, but belonging to none, interested in everything but attached to nothing, answering questions but hardly ever asking any.

He gave one the impression of a Shiva, the great God of compassion, who was there to give but not to ask any favours of anybody. He lived a life of spiritual bliss with no walls of the ego to cloud the vision.

My friend, Duraiswami, who lived with him for years, and was one of the ashram's inmates, told me: Once he was expressing his admiration for the sage's power of concentrating day and night on his sadhana when the other cut in, smiling: "Sadhana? Who did the sadhana? What did I know of sadhana? I simply came and sat down in the temple or elsewhere in Arunachala and then lost all count of time."

To me he said the same thing in a slightly different way with his characteristic irony: "People call Him by different names, but He came to me with no name or introductions, so I know not how to define Him. What happened was that my desires and ego left me—how and why I cannot tell—and that I lived thenceforward in the vast of timeless peace."

"Sometimes," he added with a smile, "I stayed with eyes closed, and then, when I opened them, people said that I had come out of my blessed meditation. But I never know the difference between no-meditation and meditation, blessed or otherwise.

"I simply lived, a tranquil witness to whatever happened around me, but was never called upon to interfere. I could never feel any urge to do anything—except to be—just be. I saw that all had always been done by Him and Him alone, though we, poor puppets of maya, feel ourselves self-important as the doers, authors and reformers of everything!

"It is the ineradicable ego, the 'I-NESS' in each of us, which is responsible for the perpetuation of this MAYA with all its attendant sufferings and disenchantments."

"What, is then the remedy?" I asked.

"Just be," he answered. "Delve down into That which only is, for when you achieve this you find: 'That is I'—there is and can be nothing else but That. When you see this, all the trappings of maya and make-believe fall off, even as the worn-out slough of the snake.

D. K. R.

(To be continued.)

A STORY, AND A MORAL

When a competent civil servant, discouraged by his failure to get a long-promised promotion, asked for a transfer to another department, his boss lost his temper. During the dispute that followed, an envelope marked "Strictly Personal" was delivered to the irate boss. Inside was this fable told by Tennessee and Kentucky mountaineers.

"Once there was a King and he hired a prophet to prophet him the weather. And one evening the King aimed to go fishing, and the likeliest place was right close to his best girl's house, so the King notioned to wear his best clothes. So he asked his prophet was it liable to rain. And the prophet says: "No, King, hit ain't a-comin' on, not even a sizzle-sazzle." So the King he put on his best clothes and started towards the fishing place. And along came a farmer riding a jackass and farmer he says: "King, if you ain't aimin' to get them clothes wetted, you'd best go home, because hit's a-comin' on to rain a trash-mover and a gully-washer."

And the King says, "I hired a high-waged prophet to prophet me my weather, and he allowed hit ain't a-comin' on, not even a sizzle-sazzle." So the King, he went ahead. And it came on a trash-mover and a gully-washer and the King's clothes were wetted, and best girl, seen him and laughed. And the King went back home and throwed out his Prophet and he says: "Fetch me that there farmer," and they fetched him. And the King says: "Farmer, I throwed out my prophet and I aim to hire you to prophet me my weather."

And the farmer says; "King, I ain't no prophet. All I done was to look at my jackass, because if hits a-comin' on to rain, his ears lop down, and the lower they lops, the harder hit's a-comin' on to rain, and this evenin' they was a-layin' and a-loppin'." So the King says: "Go home, farmer, and I'll hire me a jackass."

And that's how it started, and the jackasses have been holdin' all the high-waged gov'ment jobs ever-since!"

The civil servant got his transfer.

"13"

"If you're one of those superstitious men and women who erroneously believe that for some unexplained reason 13 is an unlucky number, forget it," advises the newly-elected president of a Pro-Thirteen Club which was recently formed in the United States, I hear.

"The dread of the number 13 is just silly," he told a special meeting of the club's first 13 members who sat down afterwards to a 13-coures meal. "So widespread is this feeling against 13 that we intend to fight the superstition until it dies a natural death."

But anybody who declares war on the 13 superstition has got an uphill fight ahead of him. However much the strong-minded may scoff at the belief, it's as widespread today as ever it was. For instance, inquiries made at a number of seaside hotels showed that not one had a Room 13. The number 12a was always substituted. In very large hotels it is sometimes the practice to begin numbering the rooms at 14 in order to avoid 13 and its alleged evil associations.

A Hampshire man once tried to break a sequence of 13s by getting married on April 14th.

He and his bride had met exactly 13 months earlier and when engaged they went to London on the 13th of the month to buy furniture, riding in a railway carriage numbered 13 and arriving at Waterloo Station's 13th platform. Later they found there were 13 pieces of furniture and the last was delivered on the 13th of the following month.

Criminologists say that thirteen seems to be unlucky number for murderers. The life insurance policies for £13,000 which Dr. William Palmer, the Rugeley, Staffs murderer effected on the life of the wife he later poisoned first aroused suspicion as to his true character. He was arrested on December 13th.

George Joseph Smith, the "Brides in the Bath" murderer, committed his first murder on July 13th, 1912, and in the following year 1913, he murdered another "bride" at Blackpool. He was hanged at Maidstone on August 13th, 1915.

CHANGE

We all agree that " a change is as good as a rest ", but only a few of us care to emulate the famous French Cardinal, Richelieu, who used to relax from the high cares of state by jumping up with his servant to see who could reach the highest point of a wall !

When De Gramont, a French courtier of that time, came upon the scene, he was so amused that he joined in the jumping, too. Being a true courtier he allowed the Cardinal to win, and by this exercise of diplomacy became Richelieu's favourite.

Jumping, in fact, seems to have appealed to many clever men of old. Samuel Clarke, the great 18th century theologian, copied Richelieu's habit by jumping over tables and chairs. He called it " jumping for joy ! "

Perhaps their example has helped to inspire one of the famous statesmen of modern times. David Ben-Gurion, Prime Minister of Israel stands on his head every morning in order to assist the flow of blood to his 71-year old heart and brain. British televiewers are familiar with 67-year old Sir Paul Dukes, the practising yoga expert who recommends standing on the head as a means of avoiding fatigue.

Spinoza, one of the greatest philosophers of all time, never sat back when he was weary. When his brain was tired and therefore not capable of the highest type of work, he engaged in the game of setting spiders to fight with each other !

This gave him immense amusement, and he used to roar with laughter at their antics and then return to his work clear-minded and full of energy.

The idea of spider fight may not appeal to us. What is important is to choose for our resting periods something that interests us, and is at the same time, a complete break from our usual daily activity.

Men who are old are supposed to be too tired to begin new work. The verdict of history is otherwise. Even the ancients knew that age was no real bar to the taking up of a new course of study.

Socrates learnt to play on musical instruments in his extreme old age, and Cato began the study of Greek at the age of 80 !

Accorso, a great mediaeval lawyer, when he was asked why he began the study of the law so late in life, explained that " as he indeed began it late, he should therefore master it the sooner ! " Coming nearer to our own age, Dr. Samuel Johnson began to learn the Dutch language only a few years before his death!

What could be done by these great men can be done by those who lay no claim to extraordinary mental powers. It is not a question of excelling in the new subject at a late age, but of relaxing completely by a change of mental activity. There is no known limit to what the brain can achieve.

Those whose jobs are sedentary or who engage in any form of intellectual work can relax more completely through some form of physical activity, or failing this, an identification with a form of physical activity.

Sport either engaged in personally, or if advancing years forbids this, watched as a spectator, is an excellent form of true relaxation.

We may find jumping a little too energetic for us but whatever form of activity we choose, so long as it is a complete jump from our usual occupation, and so long as it interests us, we shall find it to be relaxation in the true sense of the word. In short, activity, not sitting back in idleness, is the best way to recreate energy.

To sit back and do nothing may seem to a tired man or woman an ideal way of resting, but in fact we do not sit back and do nothing. Our minds are active, and all sorts of worries come drifting in.

We are — or are supposed to be — sitting at ease, and therefore there is nothing that we can do to cope with these worries except to get more and more worked up. Far better to get up and " jump for joy " even if we only picture ourselves doing it ! X.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology.", "Politics, Philosophy, and Phantasy." Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831, to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"
A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... „ 8

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." " 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. " 4.

Sociology

by Ram Gopal, and G. R. Josyer.

" Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಂ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ೨.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ೪.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ " ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C " " ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XVIII No. 14] Monday 20-1-1958 [PRICE 0—1—6.

COMPULSORY INSURANCE OF MOTOR VEHICLES.

We offer Cheapest Rates for
"COMPREHENSIVE POLICIES"
and other attractive terms for all types of
Motor Vehicles

PLEASE CONSULT :

THE SECRETARY,

Mysore Govt. Insurance Department, Bangalore

OR

THE NEAREST AGENT.

EVEN A DOG

The church of England clergyman who faced the psychiatrist was just about as depressed as a man can get without committing suicide.

God, he declared, had deserted him.

The person insisted that he was worthless and always would be. And so it went on for 80 years, with various spells in and out of mental hospitals.

Staff, patients and doctors constantly heard the same story from him as he paced up and down the same pitch of ground with bent head, biting his nails.

He remained in the depths of depression, despite treatment which included 20 sessions of electro-shock therapy.

"He remained a man without hope," says Dr. G. M. Woddis, of a Nottingham mental hospital. He was quietly depressed, locked in his own thoughts and taking little interest in people or things."

Then—a dog barked and wagged its tail.

It belonged to a member of the hospital staff.

People soon got used to the sight of the aging person trotting round the hospital grounds with the dog romping round him.

Writing in the "British Medical Journal," Dr. Woddis tells how the patient found interest in life again by putting the dog through obedience tests.

The swing-back to normal gathered momentum as the clergyman decided to organise games for his fellow patients and look after the hospital's sports equipment.

He wrote his first letter for 60 years, and went to the pictures for the first time in his life!

His illness had lasted, on and off, for 30 years. The chances of recovery after such a period are generally regarded as negligible.

Now he is back at his church work, sometimes taking charge of three parishes in an emergency!

"He himself is convinced that his interest in the dog was the beginning of his recovery," says Woddis.

DIFFERENT IDEALS

"Why didn't you marry?" inquired the young man of the old bachelor.

"Well, you see," when I was quite young I resolved that I wouldn't marry until I found the ideal woman. After many years I found her."

"Lucky beggar! And then?"

"She was looking for the ideal man!"

Mahatma Gandhi Institute of Engineering

A. M. I. E, Civil and Mechanical

Overseer's Course (Higher), Madras.

Classes Opened.

RATIONALIST BUILDING,
Chamaraja Road, Mysore.

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit, Mss. Book-collections, or funds for publication of precious ones, will be amply acknowledged.

G. R. JOSYER.
M.A. (HONS), F.R.E.S.
Director.

MYSORE, INDIA.

The Rationalist

A LESSON TO LANGUAGE FIGHTERS

A young lad just nineteen years old, very docile and introspective, landed at the Madras port on the 4th of August, 1817, to join the Civil Service of the East India Company.

So little did he love the bright prospects of his new job during those times of territorial expansion by the British in India, that for some time he earnestly looked forward to flying away to England and passing the rest of his life in classical studies at Oxford.

True that Providence had marked him for the study of the classics: but not of the West at Oxford, but of the East in India!

This lad was no other than Sir Charles Philip Brown, who selflessly imposed on himself the arduous task of mastering Telugu, and dedicated the rest of his life to the revival and enrichment of the Telugu language and literature.

One occurrence produced a lasting effect on Brown. Sir Thomas Munroe, who came to be the Governor of Madras in 1820, exhorted, in a speech, the Probationary English Civilian Officers at the Fort St. George College, to study the native languages, thoroughly, in order to fulfil their official duties more efficiently and honestly.

The words of Munroe sounded unpleasant to some senior officers, as no civilian officer at that time had attained more than a moderate skill in any of the local languages, though it was their duty to learn them.

But Brown reflected a while, and at once decided to set before himself the task of studying and mastering the Indian language.

When a lady asked Lord Bacon how he had strengthened his memory, he replied, "Madam, by never trusting it!" Brown had read this story in his school days and acted upon it in his life-time. No doubt it was the secret of his great success in the field of classical studies.

Brown had a flair for learning languages. He was the son of a Provost of a College at Calcutta, and was taught till his fourteenth year, when his father died, the elements of Hebrew, Syriac, Arabic, Persian, Greek and Latin.

He won a prize for Hindustani at Haileybury College, and later developed a taste for French. After landing In India he gradually acquainted himself well with Sanskrit Grammar and Prosody, learnt Mararhi and taught himself Bengali!

He was more at home with Telugu which he aptly named the Italian of the East. The native Telugu scholars of his day were surprised at his marvellous mastery over the Telugu language.

A senior official, Mr. Hunbury who had been serving in the Telugu area for twenty years before the advent of Brown, was known for his fluency in speaking Telugu.

When he met Brown at 1823, he was surprised at the ease with which Brown spoke Telugu. Hunbury remarked, "I think in English and then put it in Telugu; but you seem to talk without care or forethought!"

Brown commenced his Telugu studies seriously in his 26th year when he was employed as an Assistant Judge at Masulipatam. Earlier he also shared a common notion along with some foreigners, that the study of Telugu was more difficult than that of Sanskrit or Persian.

(To be continued.)

"RAMAN" MAHARSHI?

(Continued from last issue.)

"So all that you have to do is to get to this I, the real I behind your seeming I, for then you are rid for ever of the illusive I-ness and all is attained, since you stay thenceforward at one with That which is you, that's all.

"We have to do nothing then?"

"Why? You have done the greatest thing—the only one that is worth doing and when you have done this, you may rest assured, all that has to be done will be done through you. The thing is," he added, "not to worry about doing: just be, and you will have done all that is expected of you."

"That is all very well," I demurred, "But who is to show us how to do this—or rather be, as you put it. Is not a guide a Guru, necessary? Or are you against guruvad?"

"Why should I be against guruvad?" he smiled. "Some people evidently need a guru: let them follow him.

"I am against nothing expect the ego, the 'I-NESS,' which is the root of all evil. Rend this; and you land pat into the lap of the One Reality: That—the one solution to all questioning."

"But why then don't you come out to preach this great message?" I asked. "For most people, you will agree, do not even know that there is this I-ness to be got rid of."

He gave me again that quizzical smile tinctured with his characteristic irony. Then he turned grave and asked:

"Have you heard of the saying of Vivekananda that if one but thinks a noble, selfless thought even in a cave, it sets up vibrations throughout the world and does what has to be done—what can be done?"

I nodded.

"Only—forgive me if I presume to ask whether it is being done—in a tangible way, I mean?"

He gave me a quizzical smile.

"Listen. A spiritual seeker used to attend religiously, the lectures of a great pulpit orator and feel thrilled by all that he heard from day to day. But after some time, he discovered, to his chagrin, that after all that he had heard he was just where he had been at the start—not an impulse had changed.

"Then he happened upon a silent man, a yogi, who said practically nothing; nevertheless, he felt attracted by something in him he could not define, and so went on being near him. After a time he discovered, to his great joy and surprise, that things which had worried him before affected him less and less, till he came to feel a deep peace and a sense of liberation he could not account for!

"And this grew with the passage of time till, at last, he became a different man altogether. Now tell me: which of the two would you name as the doer of something 'tangible'?"

And this was true. After just being near him for a little while my gloom, of long

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/2	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

duration, melted away like mist before sunrise. Nor could I myself "account for" why and how it happened.

I only knew—and vividly—that it had happened. I shall never forget that night when, after having meditated at his feet, I felt a sudden release from what had been stifling me for weeks. It was such an experience that I did not feel like going to bed.

I pulled out a deck-chair and merely reclined in it under the stars, uttesly relaxed. Everything around me seemed to drip peace and harmony: the breeze, the murmering leaves, the hooting of an owl, a dog barking, the insects screeching ... everything deepened my vivid sense of care-free plenitude.

And I wrote a poem in the fulness of my heart of which I will give here a few lines:

You came in a pauper's garb and stayed to teach
The world what only a beggar could impart,
And afford a kingdom we could never reach
By all our science, philosophy and art.
Some day a light shall dawn and then we'll know
What you came to give—a king, incognito!

He left his mortal body in April, 1950, after having suffered excruciating physical pain for two long years. One of his arms had become cancerous.

The medical men did their best, but nothing availed. He died, but with the self-same radiant smile on his lips.

Once the operating surgeon was surprised: the painful wound had to be prodded thoroughly. Declinig an anaesthetic he stretched out his arm. The doctor was amazed: his face remained serene—not one groan issued from his lips!

My friend Duraswami who was there could not bear the sight—the arm was bleeding so profusely—and went away shedding tears. He smiled and addressed a disciple who stood before him:

"Duraswami is crying because he thinks I am suffering agonies." When will he realise that I am not this body?" No wonder they called him Bhagavan (godlike) Ramana Maharshi.

D. K. R.

SIR MONIER WILLIAMS'S
ENGLISH-SANSKRIT DICTIONARY
NEWLY REPRINTED
RS. 45/-
APPLY:
MANAGER,
Coronation Press, Mysore.

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

* * *

Messrs ORIENTAL BOOK AGENCY, POONA.

Kindly send us at once 4 copies of Bhojaraja's "Shringara Prakasha", by Ry. parcel.

* * *

Please send 4 copies of "Shringara Prakasha" very urgently. (11-10-57.)

* * *

SANSKRIT PUSTAK BHANDAR, Oriental Booksellers, Calcutta 6.

Please supply the following books per V.P.P. or Rly. parcel.

1 "Shringara Prakash" of Bhojaraja.

1 Vymanika Shastra or science of Aeronautics. by Maharshi Bharadwaja.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"
"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." „ 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. „ 4.

Sociology

by Ram Gopal, and G. R. Josyer.
"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಂ.
Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ „ ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C „ „ ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ
ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XVIII No. 15] Monday 27-1-1958 [PRICE 0—1—6;

COMPULSORY INSURANCE OF MOTOR VEHICLES.

We offer Cheapest Rates for
"COMPREHENSIVE POLICIES"
and other attractive terms for all types of
Motor Vehicles

PLEASE CONSULT:

THE SECRETARY,

Mysore Govt. Insurance Department, Bangalore

OR

THE NEAREST AGENT.

A LESSON TO LANGUAGE FIGHTERS

(*Continued from last issue.*)

No classified readers or simplified grammars or guide-books were available to a foreigner to enable him to learn the Telugu language.

All that one could get in print at that time were, a grammar book, not of much merit, by A. D. Campbell, a Telugu-English Dictionary, by the same author in which, as Brown says, all the words he wanted were found to be omitted, and two paltry prose works "The Tales of Vikramarka" and "The Panchatantra."

The native pandits he sought guidance from were entirely ignorant of English. Brown disliked greatly their emphasis on learning by rote and their pedantry in abstruse branches of learning. And the classics that were recommended for his study could not teach him the spoken language of the day. He felt stranded many a time.

One of his acpuaintances, Mr. Jarret who had printed the Hebrew version of St. Mathew's Gospel, counselled him in 1826 to desist from Telugu studies, predicting that Brown's ardour and enthusiasm would soon cease. But Brown was of the stuff that is determind to succeed with the toughest tasks.

Brown found his Court a better school for study of the Telugu language. He eagerly looked forward to a conversation with a plaintiff, witness, prisoner, or with an ignorant mental, for, in every one of them he found a teacher of Telugu !

While most of the other English civiliau officers were aiming at more honours and laurels, and high ranks in the official ladder, Brown was deeply immersed in the study of Indian Culture and heritage.

He knew he would never be richer even by a penny in his cultural pursuits; moreover he had spent all his earnings and energies in the revival and enrichment of Telugu literature and for the benefit of the Indians. It remained a labour of love with him till his death.

On entering the Telugu land, Brown found that Telugu literature was in a critical period of decadence. No works of merit were being written by the living authors; the old classics in palm-leaf manuscripts were in a deplorable condition, and much of the old literature was fading out.

Printing was then making little progress in Telugu, and even the learned Hindus considered it to be a profanation. A great lover, a selfless and an incessent workers, and a patron, to pioneer the rivival and progress of Telugu, was the great need of the times; and it was Brown who unostentatiously acsumed this role !

Brown fervently felt the need for the collection of palm-leaf manuscrips which were gradually disappearing. His collection of more than 2000 Telugu and Sanskrit manuscripts, which he generously donated to the Madras Literary Society in 1845, cost him nearly 40,000 rupees in those days.

When money proved of no avail in securing certain sacred and secret manuscripts, Brown succeeded by using courtesy and politeness. The entire collection of Brown is now lodged in the Madras Oriental Manuscripts Library.

Brown saved no money. But he was content to be poor. He spent all his earnings in his Indological pursuits. A team of ten to twelve native pandits were in his pay for years, to transcribe the manuscripts on paper, to prepare the standard editions of the old classics by collecting and collating the various readings, and to write commentaries and edit them according to scientific methods.

Many classics and poetical works in Telugu were printed and published for the first time by Brown. He taught the native pandits the

(*Continued on page 6.*)

A PRESENTATION

The Mahatma Gandhi Institute of Engineering got up a small but pleasant function on the 20th evening to mark the presentation of a collection of volumes on Engineering donated by Sri Rao Bahadur M. A. Rangaswami, B.E., M.I.E., Rtd. Special Engineer of Behar, Bangalore.

Sri G. R. Josyer, the Founder and Director of the Institute, briefly explained how the Institute got to be established in order to meet the urgent demand for Engineering education, and requested Sri M. A. Tirunarayanan, B.Sc., B.E., M.I.I. Sc., of the Indian Institute of Science, Bangalore and son of Sri. Rao Bahadur M. A. Rangaswami, to formally present the books kindly sent through him by his able and distinguished father.

Sri Tirunarayanan gave the assembled Engineering aspirants valuable hints about the requirements of the A.M.I,E. examination, and the proper training essential for meeting those requirements. Wishing the students and the Institution every success, he presented the volumes which had been found useful during his father's distinguished Engineering career.

Sri V. K. Ramanathan, B Sc., on behalf of the students, offered thanks to Mr. Tirunarayanan for his valuable hints as well as the invaluable presentation, and garlanded him on behalf of the Institution.

* * *

The Institution also acknowledges with grateful thanks a valuable collection of notes etc. left behind by the late Sri M. G. Singra Iyengar and Sri M. G. Srinivasan, B.E., Professors of the National Institute of Engineering, whose untimely deaths were widely mourned. These were received through the courtesy of Sri M. A. Doraswamy Iyengar, M.A., B,L., Advocate, Mysore, and Sri R. A. Srinivesiengar, Rtd. Sub-Engineer, Mandya.

THE 4TH AROUND

"I haven't met your husband. What's he like?" asked Mrs. Hone of her friend.

"Just the ordinary type," was the reply. "46 around the waist, 42 around the chest, 92 around the golf course, and a nuisance around the house."

"YOU WOMEN"

A man and a woman were talking about letter writing. "Ah," said the man, "you women can never write a letter without a postscript."

"Oh, yes, we can," she replied. "I'll write one to you and let you see."

A few days later the man received a letter from her, and at the end was written: "P.S.—What did I tell you?"

GOOD BEGINNING

A small boy had been experimenting with his father's watch. "Look Dad!" he exclaimed when he had finished. "I've taken your watch to pieces and put it together again—and I've made a profit of three wheels!"

SPELLING RETORT

The hostess had retired to another room, leaving her small daughter with her guests. Said one, "She isn't very P R E T T Y, is she, dear?" spelling out the word.

"Neither are you, you old W I T C H," retorted the child.

The Rationalist

SANSKRIT WISDOM

ON DEATH

"In the darkness of death, the terrestrial friends of a man cannot follow his departed soul. Sons and wives fall off on the road of Pluto (Yama). It is virtue alone that walks by his side, be it in the wilderness of death or on the ever glad and sunlit fields of Elysium, or where none can follow. Do that today what has been put off for the morrow, and in the morning what has been intended to be done in the afternoon. Death waits for nobody and never stops to consider whether a man has finished his work or not. It takes the man busy with trade or agriculture, as well as the spend-thrift and the indolent, those of the earth and earthly, as well as those whose minds sit loose upon their house and its concerns. Death knows no favourite or enemy. He carries away a man, as a wolf a deer. At the end of the preordained period of life, death shows its prowess and takes away a being; and before that time of ordination is reached, a creature pierced with a hundred arrows, defies death. On the contrary, at the full time, the pointed tip of a blade of kusha grass may put an end to his life! Death baffles all medicine, healing art and incantations. It is paramount and supreme. The good or evil deeds of a man (Karma) are sure to overtake him in his next existence, as a calf finds out its mother from among the herds of cattle. The origin of this transient universe and of the life that perceives it is buried in obscurity. Only it's middle portion is patent and tangible, and so it's transition to the unknown is equally mysterious as it's origin. As there are different stages such as infancy, youth, and old age, in the life of a man, so there is a hereafter. The embodied soul takes a new body, just as a man changes an old cloth and puts on a new one. So mourn ye not the death of a friend or a relation."

Agni. Puraana.

ON SPEECH

"The soul, through the medium of intelligence collects the concepts, and charges the mind with the desire of speaking. The mind affects the internal (bodily) fire, and the fire in its turn, sets the wind in motion inside the body. The wind coursing through the region of the heart, gives rise to the sound known as the *mundram*, in which is recited the metre Gayatri at the time of the morning ablution ceremony. The same wind, coursing through the larynx, gives rise to the sound *madhyamam*, in which is recited the metre Traishtubha, at the time of the noontide ceremony. The wind ranging upward, and coming out from the region of the head, gives rise to the sound taara, in which the Jagati metres are recited during the rite of Turiya Savanam, in the evening. The wind, thus carried upward, strikes against the brain, and it emanates through the cavity of the mouth, and gives rise to sounds represented by the letters of the alphabet, which in their turn are grouped under five different heads, according to their articulation, period of utterance, place of articulation, efforts made in pronouncing them, and their order of articulation.

A man incurs sin by speaking anything without observing the rules of pronunciation, or by articulation, or by speaking anything in a high tone, or in a chewing manner. Contrarily, the man, who articulates in his speech, the letters from their proper places, and speaks them out with cadence and harmony;

THE LIFE-SPAN

Whether or not it is a good thing to enjoy long life is beside the point as far as the doctors are concerned. Their duty is to maintain and increase life, and this is the very basis of their vocation. They must, therefore, be pleased to learn that according to the latest annual report of the Chief Medical Officer of the British Ministry of Health, the expectation of life is higher than ever.

A comparison of today's figures with those of just over 100 years ago is not only revealing but astonishing. Today, a new baby boy can expect to live 68 years, and a girl 73. Figures available from the middle decade of the 19th century show that a boy could expect to live to the ripe old age of 42, and a girl to 43! By today's standards, the average expectation of life in those days shows that Britons (and presumably the other civilised races) were dying like flies in their prime!

The fear, therefore, of growing old and dying,—and it is a fear shared by many millions,—must be considerably alleviated in the minds of those people who follow the current statistics of longevity. Unfortunately this is a short-sighted phobia, for it is general incapacity and the inability to maintain one's deteriorating faculties which should be the prime concern.

Such is the concern of most scientists who realise that by 1971 in Britain alone, one person out of every five will be an oldage prisoner, nine and a half million men over 65 and women over 60. What proportion of these will still be able to work?

True, enough many people in their sixties seem to have an almost unimpaired capacity of work, but the percentage rendered unemployable by virtue of their physical incapacity is far higher. Their upkeep will fall upon many of the younger generation whose position, as a result, might well be almost intolerable.

Not so many months ago, a conference of scientists took place at Basle, and their speakers had some exciting news to impart. For instance, it was revealed that in a sense, all people who die from what is loosely termed 'natural causes' have been slowly poisoning themselves almost from the day of their birth! The blood, in fact, of an old person is poisonous, and in experiments, has a killing effect on living cells in test-tubes which otherwise would multiply rapidly if surrounded by nutritious liquid. These poisons are derived mainly from food and are nullified for many years by the body's protective mechanisms. With old age, these mechanisms weaken—and generally the poison is enabled to do its deadly work.

The question was how to seek some method whereby the self-created poisons could, at a certain stage, be washed away. The symptoms of middle and old age would then lessen.

Already there have been results from experiments in this direction, some of the most important of which have occurred in a St. Louis (U.S.A.) hospital. There, thirty women whose average age was 75, having had hormone injections of a certain nature, have benefited by an increased blood supply to the skin, a general increase in the number of red corpuscles and, more amazing, the restoration of hair colour in some cases! A general tendency towards rejuvenation, in fact!

R. H.

(To be continued.)

---

or the man, in whose speech the letters follow each other in mellifluous succession as in the Vedas, is sure to be glorified in heaven. Letters of harsh and grating sound should be avoided in a speech which should be uttered in a distinct voice, carefully avoiding the nasal, as well as a large concourse of broken or labial sounds. Only such letters as are not indistinct, or not any way hampered in articulation, should be made use of in a speech, and such a speaker is sure to be glorified in heaven."

The Rationalist

SANSKRIT WISDOM

ON DEATH

"In the darkness of death, the terrestrial friends of a man cannot follow his departed soul. Sons and wives fall off on the road of Pluto (Yama). It is virtue alone that walks by his side, be it in the wilderness of death or on the ever glad and sunlit fields of Elysium, or where none can follow. Do that today what has been put off for the morrow, and in the morning what has been intended to be done in the afternoon. Death waits for nobody and never stops to consider whether a man has finished his work or not. It takes the man busy with trade or agriculture, as well as the spend-thrift and the indolent, those of the earth and earthly, as well as those whose minds sit loose upon their house and its concerns. Death knows no favourite or enemy. He carries away a man, as a wolf a deer. At the end of the preordained period of life, death shows its prowess and takes away a being; and before that time of ordination is reached, a creature pierced with a hundred arrows, defies death. On the contrary, at the full time, the pointed tip of a blade of kusha grass may put an end to his life! Death baffles all medicine, healing art and incantations. It is paramount and supreme. The good or evil deeds of a man (Karma) are sure to overtake him in his next existence, as a calf finds out its mother from among the herds of cattle. The origin of this transient universe and of the life that perceives it is buried in obscurity. Only it's middle portion is patent and tangible, and so it's transition to the unknown is equally mysterious as it's origin. As there are different stages such as infancy, youth, and old age, in the life of a man, so there is a hereafter. The embodied soul takes a new body, just as a man changes an old cloth and puts on a new one. So mourn ye not the death of a friend or a relation."

Agni Puraana.

ON SPEECH

"The soul, through the medium of intelligence collects the concepts, and charges the mind with the desire of speaking. The mind affects the internal (bodily) fire, and the fire in its turn, sets the wind in motion inside the body. The wind coursing through the region of the heart, gives rise to the sound known as the *mundram*, in which is recited the metre Gayatri at the time of the morning ablution ceremony. The same wind, coursing through the larynx, gives rise to the sound *madhyamam*, in which is recited the metre Traishtubha, at the time of the noontide ceremony. The wind ranging upward, and coming out from the region of the head, gives rise to the sound taara, in which the Jagati metres are recited during the rite of Turiya Savanam, in the evening. The wind, thus carried upward, strikes against the brain, and it emanates through the cavity of the mouth, and gives rise to sounds represented by the letters of the alphabet, which in their turn are grouped under five different heads, according to their articulation, period of utterance, place of articulation, efforts made in pronouncing them, and their order of articulation.

A man incurs sin by speaking anything without observing the rules of pronunciation, or by articulation, or by speaking anything in a high tone, or in a chewing manner. Contrarily, the man, who articulates in his speech, the letters from their proper places, and speaks them out with cadence and harmony,

THE LIFE-SPAN

Whether or not it is a good thing to enjoy long life is beside the point as far as the doctors are concerned. Their duty is to maintain and increase life, and this is the very basis of their vocation. They must, therefore, be pleased to learn that according to the latest annual report of the Chief Medical Officer of the British Ministry of Health, the expectation of life is higher than ever.

A comparison of today's figures with those of just over 100 years ago is not only revealing but astonishing. Today, a new baby boy can expect to live 68 years, and a girl 73. Figures available from the middle decade of the 19th century show that a boy could expect to live to the ripe old age of 42, and a girl to 43! By today's standards, the average expectation of life in those days shows that Britons (and presumably the other civilised races) were dying like flies in their prime!

The fear, therefore, of growing old and dying,—and it is a fear shared by many millions,—must be considerably alleviated in the minds of those people who follow the current statistics of longevity. Unfortunately this is a short-sighted phobia, for it is general incapacity and the inability to maintain one's deteriorating faculties which should be the prime concern.

Such is the concern of most scientists who realise that by 1971 in Britain alone, one person out of every five will be an oldage prisoner, nine and a half million men over 65 and women over 60. What proportion of these will still be able to work?

True, enough many people in their sixties seem to have an almost unimpaired capacity of work, but the percentage rendered unemployable by virtue of their physical incapacity is far higher. Their upkeep will fall upon many of the younger generation whose position, as a result, might well be almost intolerable.

Not so many months ago, a conference of scientists took place at Basle, and their speakers had some exciting news to impart. For instance, it was revealed that in a sense, all people who die from what is loosely termed 'natural causes' have been slowly poisoning themselves almost from the day of their birth! The blood, in fact, of an old person is poisonous, and in experiments, has a killing effect on living cells in test-tubes which otherwise would multiply rapidly if surrounded by nutritious liquid. These poisons are derived mainly from food and are nullified for many years by the body's protective mechanisms. With old age, these mechanisms weaken—and generally the poison is enabled to do its deadly work.

The question was how to seek some method whereby the self-created poisons could, at a certain stage, be washed away. The symptoms of middle and old age would then lessen.

Already there have been results from experiments in this direction, some of the most important of which have occurred in a St. Louis (U.S.A.) hospital. There, thirty women whose average age was 75, having had harmone injections of a certain nature, have benefited by an increased blood supply to the skin, a general increase in the number of red corpuscles and, more amazing, the restoration of hair colour in some cases! A general tendency towards rejuvenation, in fact!

R. H.

(To be continued.)

---

or the man, in whose speech the letters follow each other in mellifluous succession as in the Vedas, is sure to be glorified in heaven. Letters of harsh and grating sound should be avoided in a speech which should be uttered in a distinct voice, carefully avoiding the nasal, as well as a large concourse of broken or labial sounds. Only such letters as are not indistinct, or not any way hampered in articulation, should be made use of in a speech, and such a speaker is sure to be glorified in heaven."

(*Continued from page 2.*)

European method of studying the old classics. Modern Textual Criticism in Telugu is a legacy which pandits inherited from Brown.

After serving for a period of 17 years in the Telugu area Brown left for England on a three year furlough in the year 1834. By that time he had to his credit some publications like the English translation of the poems of Vemana, a rustic epigramatist, the Latin translation of the Sanskrit Lalitopakyanam, and the Telugu translation of Saint Luke's Gospel!

He had plans to write a standard grammatical treatise and an authoritative lexicon, on the model of Johnson, for the use of both Telugus and foreigners.

In England, instead of holidaying, he undertook the honorary work, at the request of Professor Wilson, of preparing a catalogue of the Telugu books in the British Museum.

On returning to India in 1838, (for the second 17 years of his stay in India) Brown was posted as the Persian Translator to the Government of Madras. The offices of Post Master General, and that of the Telugu translator were bestowed on him in 1846!

He was nominated to many honorary posts like the curator of the College library, member of the College Board, Council of Education, etc. Even in the sphere of his varied official duties. Brown successfully pursued his Telugu research and studies with unflagging zeal and interest.

His prodigious labours are manifested in more than a score of his meritorious publications.

Brown brought out a Grammar of Telugu in 1840, a master-work that was greatly acclaimed by native scholars. He published the Telugu-English Dictionary, running to 1,300 pages, in 1853. It superseded those of Campbell and Morris.

Brown quoted more than one hundred Telugu authors, and even today it is the best quoted authority. The English-Telugu Dictionary is also of equal size and importance. He also printed a Dictionary of Mixed Telugu explaining the words and phrases in the Telugu language.

Brown completed the Telugu translation of the Bible in 1854. His interest in the chronology of Indian history, resulted in the publication of an Ephemeries of 600 pages, showing corresponding dates according to the English, Telugu, Tamil, Malayalam, and Muhammadan computations!

He was interested in Indian folk-lore too. He collected and printed many stories, legends, and narratives. He wrote a number of Readers, School Books, and Guide-books to help the natives and foreigners in learning the Telugu language.

Brown showed great interest in the educational enlightenment of the Indians. He founded schools at Cuddapah, Masulipatam and Madras to teach English and the native languages to the people. Brown himself taught English to many of the native pandits who had worked with him.

Brown was a versatile scholar who functioned like an institution.

His health failed on account of his strenuous and multifarious pursuits. Doctors advised him to desist from study and his sisters in England pressed him to return. He reached England in April 1855.

For another three decades, until his death in December 1884, Brown continued his oriental studies in England. He revised and reprinted some of the monumental publications, gave lessons in Telugu and Sanskrit, and delivered lectures on Indian culture in various cities of England.

He accepted, regardless of his health, the Professorship of Telugu in London University. To benefit the Indians was his mission in life and to the Telugus he is the beacon light in the modern period of cultural renaissance!

X.

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

* * *

Messrs ORIENTAL BOOK AGENCY, POONA.

Kindly send us at once 4 copies of Bhojaraja's "Shringara Prakasha", by Ry. parcel.

* *

Please send 4 copies of "Shringara Prakasha" very urgently. (11-10-57.)

* * *

SANSKRIT PUSTAK BHANDAR, Oriental Booksellers, Calcutta 6.

Please supply the following books per V.P.P. or Rly. parcel.

1 "Shringara Prakash" of Bhojaraja.

1 Vymanika Shastra or science of Aeronautics. by Maharshi Bharadwaja.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." " 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. " 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ " ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C " " ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XVIII No. 16] Monday 3-2-1958 [PRICE 0—1—6.

COMPULSORY INSURANCE OF MOTOR VEHICLES.

We offer Cheapest Rates for
"COMPREHENSIVE POLICIES"
and other attractive terms for all types of
Motor Vehicles

PLEASE CONSULT :

THE SECRETARY,

Mysore Govt. Insurance Department, Bangalore

OR

THE NEAREST AGENT.

REPELLING GRAVITY

Half a century before Sputniks, H. G. Wells wanted to land a few men on the moon and could see no practical way of doing it. So, in the "First Men in the Moon;" he thought up a substance called Cavorite which cut off the force of gravity and allowed his moon travellers to get there!

But even Wells only knew the half of it. Today's scientists are looking beyond Cavorite to something which will not only act as a gravity screen, but will neutralise or reverse its force.

There are several names for the new research field. Electro-gravitics, and nucleo-gravitics are two of them. What they all add up to is the science of supporting things without visible means like the levitationist during a seance.

Gravity, the thing that causes that sinking feeling on the Big Dipper and glues the feet firmly to the earth as well as keeping Sputniks on their courses, is still one of the unsolved mysteries of science.

But with out beginning to understand its nature or evolve new theories, scientists have discovered enough breaking open atoms to convince them that they may be able to control this force which binds universal matter together.

So electro-gravitics—a word which used to be bandied around science fiction bees—has suddenly been overtaken by respectability in the same way as satellites and space travel.

Several big American aircraft firms like Glenn Martin, Sperry Gyroscope and Convair and universities like California, Princeton and the Massachusetts Institute of Technology, have all joined the quest for the secret of anti-gravity.

Dr. Edward Teller—the father of the H. Bomb—Dr. E. O. Lawrence, inventor of the atom-smashing synchrotron, and several other atom scientists are all keeping a close eye on research and suggesting new lines of attacking the problems.

British scientists are keeping hush-hush about the work aircraft firms are doing. "They look straight through you if you mention electro-gravitics," a Government scientist told me.

"But there are few big aircraft firms which are not keeping track of the latest research."

There are two main lines of research:

1. The field theory of relativity which Einstein was working on up to his death linked space and time closed with gravity.

2. White-coated workers are probing deeper and deeper into the forces which glue the hearts of atoms together. This is done with atom-smashing machines which fire nuclear bullets at other atomic targets. Or by studying cosmic rays which come in from outer space with much higher energies than any particles fired in atomic "shooting booths."

Already, big atom-smashing machines like Lawrence's Beva ron at Berkley, California, have found sub-atomic particles which have been labelled "anti-matter" and which seem to behave in the reverse way.

For instance, the simplest atom of all is hydrogen with a central, positively-charged proton and a negative electron revolving round it. The atom-smashers have found the reverse of these two atomic components—the anti-proton and the positron.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore

So some scientists argue that there is in nature an anti-hydrogen atom which consists of this anti-proton and a planetary position. Would such a contrary hydrogen atom be attracted, repelled or unaffected by gravitational forces?

According to basic general relativity theories, negative masses can exist which would repel all other mass in the way that positive masses attract other masses.

The repulsion of negative masses could become an immensely powerful force—if scientists could ever create enough anti-matter to make it effective. Can you imagine a world where certain substances irresistibly fall upward!

Anti-gravity substances would keep pushing each other apart in the way that like poles of a magnet do. They could be harnessed to drive machines, aircraft and rockets just as the attraction of gravity provides hydro-power.

One school of scientists thinks that gravity may be, in fact, one aspect of electro-magnetism which can be converted into anti-gravity.

Writing about gravitation recently, Professor S. Tolansky, fellow of the Royal Society and head of the physics department at Royal Hollowway College, Surrey, said:

"Clearly one can envisage the possibility of an anti-hydrogen. If such anti-matter is indeed repelled by ordinary matter then it would have negative weight with startling consequences in that the space-fiction writer's dream of neutralising gravity becomes a possibility."

TELEPATHY

French scientists are studying a new theory that the time may come—perhaps within the next 500 years—when all men and women will have the gift of telepathy—the power to read each other's thoughts and to receive impressions over great distances.

Sounds an exciting prospect, doesn't it? Mankind might then dispense largely with language, radio and the telegraph! All communicating would be done, instead, by direct transference of thought.

Experiments in the United States have already shown that at least every other person is capable of telepathy, especially those who are in close emotional contact.

An American woman, Ruth Johnson, of Oklahoma, was so telepathic that when she stood for public office she decided to hold no meetings. Instead, she declared that she would communicate with the electors telepathically at stated times every day! Some electors said they received her messages, but she was not elected.

Many instances of telepathy are associated with tragedies.

When the airship R39 crashed into the Humber in 1921, Col. Harvey, then the American Ambassador in Britain, turned to some friends at the moment of the disaster and said: "I cannot rid myself of the impression that something has happened to the R39."

He eventually had to give up his game of croquet, because the impression so oppressed him. This is scientifically regarded as a case of telepathy and not premonition.

The Rationalist

THE LIFE-SPAN

(Continued from last issue.)

There is a saying that a man is as young, or as old, as his arteries, and probably in many cases this is entirely true. One of the vicissitudes of old age is the tendency to form clots of blood. Consequently, the part of the body deprived of its normal blood supply by the clot blockage, dies, and often as not, the owner with it!

It is all a result of hardening of the arteries, a condition which can often be dealt with nowadays by the injection of certain drugs which help to restore the necessary elasticity to enable the blood to have a healthy flow.

As well as becoming hard, the arteries also are gradually coated with a kind of furr, rather like the inside of a well-used kettle. It is no wonder that the blood flow is slowed down to such a level that clots are formed. But for all the fact that drugs can help overcome the results of such a condition, it is considered more important to prevent such a condition arising at all.

What, in fact, are the poisons responsible for hardening the arteries, or what is there in the blood stream which creates this constricting furr? Their constituents have yet to be discovered.

In experiments on animals, it has been discovered that transferring certain youthful glands into the bodies of aged animals seems to increase the age-span by about 50 per cent. There is every likelihood, therefore, that similar results could be obtained in the case of humans, and already the question of where to obtain young glands and tissues is being dealt with.

Such vital material is being preserved, having been removed from the bodies of young people who, unfortunately, have died in accidents, and whose glandular structure has not been impaired through illness.

The scientists, however, have not been concerned with one of the most vital aspects of remaining 'young' — and that is the desire to do so. They had not considered how far the emotional wear and tear of modern life is responsible for ageing too quickly, and may be rightly so far there is no concrete evidence to support this view.

The facts prove, indeed, that many men who have distinguished themselves in fields involving much hard work and worry, live longer than those less inclined to work hard.

They have not been concerned — yet — with the most important element of all. How to educate potential employers that merely because he or she is old, a man or woman need not necessarily be inferior as a worker to a younger person? If the scientific aim is to make what we term old age a time of sustained capacity, it must go hand in hand with the conviction, on the part of the employers, that old-age does not imply inferior work.

Without such an attitude, the results can only be a growing frustration on the part of people eminently suited to work, yet prevented from so doing by blind prejudice. A life is as long as it can usefully serve itself and others!

R. H.

THE VAST UNIVERSE

Ever since the first man appeared on earth and gazed with wonder at the myriad twinkling stars which shine like so many never-fading cosmic lights in the far reaches of the deep blue sky above, humanity has nourished the fond hope that one day perhaps it may fly into limitless space and even inhabit the other worlds.

The first step towards such a goal has been taken with the launching of the first ever man-made satellites into space. But the objective seems as remote as ever!

Few realise the stupendousness of the cosmos and how utterly beyond the limits of human achievement is the conquest of space. Let us take a journey into space and see what lies beyond us.

Everyone knows that there are innumerable stars and that science has taught us that each of them is like the sun which makes life possible on this earth of ours. But what is not known so well is that there is as infinite a variety among the stars as there are stars themselves.

Consider the sun, for instance; it is a glowing mass of fire that derives its heat and light by the perpetual destruction of itself.

Each minute of its life, the sun burns out 250 million tons of its mass to pour it out as heat and light.

So hot is the sun, in fact, that the temperature of the sun's core, if it were to be represented by a thread of mercury as we do in everyday life to measure temperature, would need a mercury column towering 25 miles high into the sky to represent it! This is roughly five times the height of Everest!

Such a temperature surpasses even the maximum that is reached in an atomic explosion. Even so, this prodigal outpouring of mass and energy is so negligible when compared with the size of the sun that it can continue like this for thousands of years to come without cooling down perceptibly! And this colossal sun of ours is by no means very extraordinary.

One of the biggest stars, the so-called supergiant alpha in the constellation Hercules is so vast that it can easily accommodate innumerable suns within it.

In fact, it is because many stars are as big or even much bigger than the sun that astronomers usually speak of a star being so many "suns" in size. But a big star does not necessarily mean a heavy one.

Betelgeuse is immeasurably bigger than the sun in size but is only about forty times as heavy. In other words this gigantic glowing star is made up of material more tenuous than the very air we breathe!

At the other extreme, are the stars which are known as the "White Dwarfs" which are almost unbelievably heavy. Sirius B is just three times as big as the earth, that is about fifty thousand times smaller than the sun but is just as heavy.

Each cubic inch of its substance would weigh more than a ton! Such densities are unheard of and the structure of these stars is a big mystery.

There are other types of stars as well. One class is known as the "Cepheid Variables". These stars are very peculiar in one respect. They rise and fall in brightness with mathematical regularity.

Some just burst out and double their light in a mere matter of thirty minutes; others take days or even weeks to do this. But they all have one thing in common.

K. S S.

(To be continued.)

AIRCRAFT PASSENGERS

Airlines operating in the East are worried by millions of stowaways who get free rides aboard their 'planes!

These stowaways constitute a deadly danger. They include black gnats, carrying the microscopic worm that causes river blindness, a great scourge in Kenya; malaria-carrying mosquitos; flies and fleas which transmit dysentry, typhoid, cholera and severe eye inflammations; blood-sucking lice; Colorado beetles; hair and body ticks and other pests.

Human passengers travelling on an infested aircraft not only run the risk of bites themselves; they can pass on the pests to others!

Research illustrates how amazingly strong is the clinging power of these tiny "passengers." Certain species deposit their eggs on the outside of aircraft, colonizing odd corners and crevices in a 'plane's wings, fuselage, rudder and even on its propellers!

More surprising, although the aircraft may battle through storms and hurricanes the pests do not lose their grip! The eggs remain unaffected by the fiercest blasts. Nor do extreme altitude or rapid variations in temperature affect them. In fact, after flights through the stratosphere, with icing conditions troubling the crew, the eggs come to life within a few hours of the aircraft landing. Then, if precautions are not taken, the 'plane's fabric can be soon swarming with maggots!

Especially dangerous is the malaria-carrying mosquito. These deadly insects stole lifts by 'plane from West Africa to Brazil, where they have been a menace ever since.

Some time ago, the descendants of these original airborne carriers created a reign of terror among peoples inhabiting the river valleys of north-east Brazil. Thousands died as the malaria scourge raged among them for the first time, encountering, since it was new, very little natural resistance.

Hordes of the same death-distributing mosquitoes have also blighted certain regions in Upper Egypt. Of tropical African origin, they too have advanced to their new territories through the unwitting help of air transport.

As aircraft penetrate further into jungle regions this danger increases. Fortunately, all responsible companies now regularly disinfect their aircraft.

REVIVING DUELS

German universities are trying to prevent the revival of student duelling societies, where two students face each other, armed with sabres, and slash at each other's faces.

Duels differ in various countries. In England the practice was forbidden by law after it proved so costly in lives. To-day, in the House of Commons, there are two lines marked on the floor beyond which no speaker may advance. The lines are two sword-lengths apart and date from the days when members wore swords, and were apt to use them to drive home a point!

London's Leicester Square was a favourite spot for duelling, and some curious things happened. Once, the Bow Street Runners arrived at a pistol duel and found the opponents had shot at each other with wads of paper instead of bullets.

During the Napoleonic wars a duel took place between a British and a French officer in a darkened room. The Frenchman fired first, and missed. In order to save life, the British Officer felt his way to the chimney and fired his shot up it—and killed his opponent who was trying to escape!

Last year two American boys fought a duel with pea-shooters. For ammunition they used what they thought were some imitation pearls which they had found. But the pearls were genuine and the two duellists had used up about £350 worth!

The I. A. S. R.

The International Academy of Sanskrit Research as reason to believe that Sanskrit Culture embodies full-blown and reigning civilisation of the past,

that its contents, if brought to light, vould afford illumination to the world at arge, and hasten the development of the eborn Indian Nation,

that it is not a matter of archæological or icademic interest, but of profound importance o national and human progress.

It invites the support of men of intellect, men of culture, ten of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit, Mss. Book-collections, or funds or publication of precious ones, will be amply acnowledged.

G. R. JOSYER.
M.A (HONS) F.R.E.S.
Director.

MYSORE, INDIA.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." ,, 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. ,, 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकमहोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, **ಆಂಧ್ರಲಿಪಿಃ** ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XVIII No. 17] Monday 10-2-1958 [PRICE 0—1—6.

COMPULSORY INSURANCE OF MOTOR VEHICLES.

We offer Cheapest Rates for
"COMPREHENSIVE POLICIES"
and other attractive terms for all types of
Motor Vehicles

PLEASE CONSULT :

THE SECRETARY,

Mysore Govt. Insurance Department, Bangalore

OR

THE NEAREST AGENT.

THE VAST UNIVERSE

(Continued from last issue.)

Each of these stars after its own fixed interval of time comes back to its old brightness to repeat this never ending cycle of change.

Why exactly these stars behave like this is not known definitely. And then there are the "Novae". These are stars which suddenly explode like so many hydrogen bombs, only the explosion is on a much more tremendous scale.

A Nova explodes once in its lifetime, unlike the Cepheid variable, into a truly colossal conflagration becoming sometimes thousands of times as bright as it was before the explosion, and thereafter dies out gradually to its original and comparatively undistinguished state.

Astronomers have found out that there are vast stellar "families".—Huge aggregations of stars which move together in space, en block as it were.

Technically, such a system of stars is termed a "galaxy."

Our sun itself is member of a huge, well-ordered crowd of forty thousand million stars which form one galactic system!

Viewed from the earth these stars are highly concentrated in the Milky Way which can be seen spanning the night sky like a triumphal arch of faint, milky light. This Milky Way is the colossal outer rim of our colossal cart-wheel shaped galaxy. Like a cart-wheel too the galaxy rotates.

The diameter of this cart-wheel is 100,000 light years! (A light year is the distance travelled by a beam of light in one year; and light travels with the speed of 186,000 miles per second)!

The sun is situated half-way between the hub and the rim of this "cart wheel" and revolves round the hub, along with his family of planets, with the astonishing speed of 13,000,000 miles per day!

The orbit is so vast, however, that even at this rate it takes the Sun two million centuries to go round once! Such is the fabulous and gigantic system of which our Sun itself becomes such a minor unit.

What then about the rest of space? It is strewn with such galaxies, each situated so far away from the other that they appear as mere specks to one another. In the largest telescopes, near the limits of the telescopic range we find "nebulae."

Nebulae is the Latin word for a cloud. On the photographic plate they appear as faint circular or oval patches of light usually brighter and thicker at the centre than at the edge.

They have the appearance fluffy wisps of clouds. It is thought that our own galaxy would have a similar appearance when viewed from outside.

These nebulae, the so-called "extra-galactic nebulae," are studded with stars of all types, —Giants, Dwarfs, Novae, Variable stars and so on. And they are extremely, incomprehensibly, vast.

The great nebulae in Andromeda, to mention one well-known instance, has a mass

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-[illegible]	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	,, 25 ,,
Quarter Page	...	,, 15 ,,

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

of at least 100,000 million suns and from end to end stretches across the fabulous distance of 50,000 light years!

It is only because it is so far away that it appears such a tiny object. It is 750,000 light years away from us, which means that the light that enters our telescopes now started on its arduous journey through limitless space so many years ago, long before man appeared on earth!

Yes, these nebulae are wanderers in a way. One of the recent discoveries of astronomy is that there is movement and motion everywhere in the universe; nothing is at rest!

These colossal nebulae are rushing away from each other—and from us—at upwards of 600 miles every second; the farther they are from us the faster they seem to be flying away. But so fantastic are the speeds that some experts refuse to accept them at their face value.

On the basis of these speeds, the theory of the Expanding Universe was put forward a few decades ago. There is a good deal of mystery about what the underlying meaning of this may be. It is tied up with the question of whether the universe is finite or infinite.

One view is that the universe of space is, though much vaster than we can comprehend, still finite. In that case, as a logical consequence of modern researches, space itself would appear to be spherical. And if finite, spherical space is expanding, like a balloon that is blowing up. Into what is it expanding? It is a terrific puzzle.

But one thing we know. The universe is more staggering in its size than what our forefathers could ever have dreamed. And that there is no alternative to a final running down of the universe!

At some far, far distant date, the universe will be completely cold; so cold that the air we now breathe will have cooled down to the state of not liquid air but solid air!

All the stars will long ago have ceased to shine. Space will be absolutely dark cold and silent. There will be a stillness very much like that of a grave

And in a sense it would indeed be a colossal grave, for, no life could exist under those conditions. There seems to be no escape from such a total extinction, unless we postulate a cyclic universe where there is continuous creation.

But science finds nowhere any evidence in favour of such a fond hope.

Matter and energy as far as we know are only being continuously destroyed. No evidence exists to show that matter is being created anywhere. We can only wait and see. So fantastic is the universe that one shoud not be surprised at anything; and very strange things can and do happen! K.S.S.

* * *

We disagree, Destruction and creation are cyclical. There is creation every second; in putrid food in cow-dung, in books, in dust; even in ashes. Ed.

SIR MONIER WILLIAMS'S

ENGLISH-SANSKRIT DICTIONARY

NEWLY REPRINTED

RS. 45/-

APPLY:

MANAGER,
Coronation Press, Mysore.

The Rationalist

PRAYER

Many people no longer pray because of what they call disillusionment. At some time in life they may have prayed for the health of a loved one, for strength to fight some weakness in themselves, or for success in landing a job. They have watched the dear one die, they have wakened with another hangover, or failed to get the job. "What's the use of praying?" they say; "God did not answer."

We seldom realize that disillusionment, the freedom from false belief, is the healthiest experience possible—particularly for those who have considered God a kind of Santa Claus who by prayer can be plagued into giving us what we want. What then is prayer? One of the most helpful definitions was stated ages ago by Clement of Alexandria: "Prayer is conversation with God." So few of us understand prayer because we don't make it conversation with God. We deliver an ultimatum!

"Black despair will scarcely clutch and hold for long if we can talk it out with a friend who understands," a philosopher once said. This is the secret of the kind of therapy which comes to the troubled mind that finds a counsellor to whom all things can be poured out freely. And this is the key to the healing that the broken heart finds on turning to the Counsellor unto whom "all hearts be open, all desires known, and from whom no secrets are hid."

There was a scientist once who thought prayer was humbug—especially the kind of praying that involved making a pilgrimage. Then he fell ill, came close to bankruptcy. Many of his experiments failed!

But, one day, he made the pilgrimage—mainly to get away from home. At the shrine he said to himself: "If I were not an agnostic, I might experiment with this superstition." Convincing himself that he was going through the motions out of idle curiosity, he started the ritual. Halfway through, he thought, "Now, if this were not folly, what would I pray for? Health? Money?" He continued the ritual, then suddenly he cried, "Oh God, I beg you. Enlighten my mind so that I may invent something very great to further human knowledge!"

Amazed, the scientist stood in the silence. So this was his desire of desires. Knowing it at last, Galileo began experiments which led to the invention of the telescope!

Prayer is indeed the soul's sincere desire—and few of us find our miracles, because we cannot discover what we want most. And sometimes we never start to find out until our whole world crashes and we are forced to look at life from a new angle, one which we perhaps see for the first time only when God says "No!"

When disappointments come, there are two things we must question before we question God or His purposes. No matter how great our longing or how fervently we pray, when God says no, we must question our desires and ourselves. Many times, we should ask;

not what is wrong with our prayers, but what is wrong with us.

We would not be realistic, however, unless we faced the fact that while our desires may be right, and we ourselves fully worthy of receiving that for which we pray, still God may say no. Why?

Sadly enough, very often only time alone can give us the reason. But if, along with the cry, which comes to all of us sooner or later: "Why, God, why?".... we can give the simple affirmation, "There is some reason, and one day I shall find it," we can save ourselves untold heartbreak.

Besides no or yes, there is a third answer God often gives us when we pray. Time and again, when I used to ask my mother for some special gift, "We'll see," she would say, "just be patient and do all *you* can do about it, and then we'll see."

So I think God answers us—many times!

But other times what happens depends, ultimately, on how much we work with God—with any and with all of the manifold powers through which He works. Thomas Edison said, "we don't know the millionth part of one per cent about anything. We don't know what water is. We don't know what electricity is. We don't know what heat is. We have a lot of hypotheses about these things, but that is all. But we do not let our ignorance about these things deprive us of their use!"

So with prayer! We really don't know the millionth part of one per cent about it. But what we do know is enough to enable us to use it, and through it, to let God use us!

M.B.J.

HONESTY

"You'll find that most fat men are honest."

"Yes, they find it difficult to stoop to anything low!"

THOUGHTFUL

A Scotsman gave his sweetheart a lipstick as a Christmas present, because he knew he'd get most of it back!

5 MINUTES' DELAY

"I hadn't been talking to the fellow for more than five minutes, when he called me a fool," remarked a club bore to his companion at the Christmas dinner.

His friend put down his glass of wine.

"What caused the delay?" he enquired!

ITS VIEWPOINT

"I don't think much of elephants," said a fly; "they can't walk on ceilings."

AN ECONOMIST

"What is an economist, John?" asked the wife.

"A man who knows more about money than the people who have it, my dear!"

ಯಜುರುಪಾಕರ್ಮ ೦–೪–೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೪–೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ
ಉಪನ್ಯಾಸಮಾಲೆ. ೦—೪—೦.

Life of Saint Anantarya,
in English and Hindi, 1—0—0.

HINDI

Hindi is written in Devanagari, a script which has been said by linguistic authorities to be phonetically the most simple and scientific. Nagari is the only script in the world which presents a perfect co-ordination of sound, spelling and writing. In Hindi, if we pronounce 'Krishna' we also spell 'Krishna' and write 'Krishna'. No Hindi grammar authorises one to pronounce 'Krishna' and spell 'Kishan' The same is also true about 'Ramachandra' and 'Ramchand'. 'Kishan' and 'Ramchand' are words quite different from 'Krishna' and 'Ramachandra' respectively, both in spelling and in pronunciation. Some of the Hindi di lects, which are now obsolete, permitted the use of 'Kishan' for 'Krishna' or 'Ramchand' for 'Ramachandra.' A parallel can be found in other languages. In Tamil 'Vasan' takes the form of 'Srinivasan' and in Bengalee "Mukherji" always sounds more modern than "Mukhopadhyaya.' But, here also, in Hindi, when we use 'Kishan' for 'Krishna', we pronounce it 'Kishan', and spell it 'Kishan'. This advantage of Hindi is shared by most North Indian languages, because their scripts are only different variations of Devanagari. On the other hand, South Indian Languages like Tamil present a great confusion in this respect. Only one symbol (letter) represents the sounds 'Ka', 'Kha', 'ga', 'gha', and 'ha'. Not only are there no separate symbols for separate sounds but also in writing the words are distorted from what they are as pronounced "Ramachandra" becomes "Ramachandir" in spelling. And worst of all, "Krishna" has no alternative but to become either "Kirushna" or "Kiruchna".

It is not true to say that Hindi is spoken in local dialects. The local dialects and Hindi run parallel in Hindi-speaking areas, though the latter is gradually outpacing the former. Whosoever speaks Hindi speaks it only as Hindi. And the local dialects also (Maithili, Bhojpuri, Magahi, Awadhi, Brajbhasha) are so very akin to Hindi that the difference between them is just like the difference between the English spoken by an Irishman and that spoken by a Scotsman.

It is true that the Hindi language, in its present form, is little more than half a century old, which is really infancy for a language. It has nothing like its 'Golden Age' as is the 'Sangam Period' for Tamil literature or the 'Gupta Period' for Sanskrit literature. Yet, modern Hindi literature can be favourably compared with modern Tamil, Kanarese and Malayalam literature, though not with modern Telugu and Bengali literature. Thanks to Acharya Mahabir Prasad Dwivedi and others who completed the work undertaken by him, Hindi has now a very comprehensive and well-established grammar. And Bengalis have been condemning Hindi as having too much of grammar.

Mrs. Ratna Dwivedi, Patna.

Mahatma Gandhi Institute of Engineering

A. M. I. E, Civil and Mechanical

Overseer's Course (Higher), Madras.

Classes Opened.

RATIONALIST BUILDING,

Chamaraja Road, Mysore.

HISTORY OF MYSOR
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831, to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12

LIBRARY EDITION .... „ 8

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." " 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. " 4.

Sociology

by Ram Gopal, and G. R. Josyer.

" Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ... ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

egistered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol XVIII No. 19] Monday 24-2-1958 [Price 0—1—6.

COMPULSORY INSURANCE OF MOTOR VEHICLES.

We offer Cheapest Rates for
"COMPREHENSIVE POLICIES"
and other attractive terms for all types of
Motor Vehicles

PLEASE CONSULT:

THE SECRETARY,

Mysore Govt. Insurance Department, Bangalore

OR

THE NEAREST AGENT.

TWO MILLIONAIRES

The headlines screamed "Suez Canal blocked" .... "Syrian Pipeline Cut" .... "Petrol Rationing in Europe ...."

The date—heavily underlined in the diaries of diplomats throughout the world—was November 1, 1656.

For Europe, 42 sunken ships in the Suez waterway was a disaster unparalleled since Korea.

But for the "Golden Greeks"—Stavros Niarchos and Aristotle Socrates Onassis—Suez meant only another glittering boost to their fabulous fortunes.

Twice since World War II, the "Golden Greeks" have out-guessed and out-gambled the world's shipping industry!

In 1948, with tanker business at rock-bottom, these brilliant brothers-in-law invested huge fortunes in the purchase of 480,000 tons of American war surplus shipping.

A few months later, the market made a scintillating recovery.

In 1952, when the Korean war ended in uneasy Armistice, oil freight rates again dropped. This time a sensational 60 per cent Tanker fleets rusted at their moorings from Aden to Athens. The future never looked blacker.

In their offices in New York, London and Rome, the shipping tycons screamed "Sell!"

But the "Golden Greeks" bought!

They ordered tanker fleets displacing over 2,000,000 tons. And made maritime history by constructing 40,000-ton "super-tankers" too large to pass Suez!

When Nasser blocked the canal, freight rates rocketed. And again, the "Golden Greeks" with the world's two largest privately-owned tanker fleets, were ready to amass fresh fortunes in the boom.

Last year, their 100 tankers carried fi billion gallons of West Asian oil! This is 2 per cent, of Europe's imports.

The "Golden Greeks" have private fortune estimated at £100,000,000. Each has a youn beautiful wife. Each owns seven luxurio homes, a fabulous art collection, and lives i a manner reminiscent of the Tales of th Arabian Nights.

But although brothers-in-law, there exist between Niarchos and Onassis a bitter rivalry

Niarchos owns the lovely, 190-ft. schooner CREOLE, the largest privately-owned sailin vessel in the world.

Onassis's yacht is the 303-ft. Christina, former Canadian navy frigate converted int the most luxurious vessel afloat at a cost o £1,000,000.

She has twelve staterooms, each named an decorated after one of the islands of Greek mythology.

There is a marble swimming-pool, con vertible at the touch of a button into a dance floor, an operating theater and a sea-plane.

Around the globe, the "Golden Greeks" maintain lavish, spectacular homes .... i Monte Carlo, Buenos Aires, Paris, London Bermuda, Montevideo and New York.

Both are expert water-skilers. Niarcho keeps for this purpose a powerful, 35-knot ex Customs launch. Onassis uses the Christina' seaplane.

And both have two lovely children. The children have a wistful likeness.

For Tina Onassis, 27, and Eugenie Niarchos 28, daughters of Greek shipowner Stavro Livanos are both dark, curvaceous and beauti ful.

It is only because of Tina and Eugenie— who insist upon remaining close friends—that the rivalry between the "Golden Greeks" is not more cut-throat.

The most recent battle between these tycoons was won by Niarchos. He outmanoeuvred Onassis in a struggle for a lucrative, £2,500,000 Greek Government contract for ship-building and repair yards.

A few months earlier, Onassis beat off Niarchos's take-over bid for the bankrupt Greek Airlines. Onassis has bought control for 20 years, and is pouring in £5,000,000 to buy modern aircraft and begin a trans-Atlantic service.

In the travel field, Onassis also is ready with a plan to take over Greek State-owned hotels—including luxury hotels in Rhodes and Corfu.

Niarchos is countering with a scheme to build a giant new £2,000,000 hotel in Athens, in conjuntion with Pan-American Airways.

Onassis, grey-black haired, bespectacled, was born in Greece in 1906. In the Greco-Turkish troubles, most of his relatives were jailed or hanged.

Onassis escaped to Argentina with £20 and a Stateless Persons' Passport.

By night he worked as a Buenos Aires switchboard operator; by day as a tobacco salesman. At 24, he was a millionaire with his own import-export business!

Onassis entered the freighter business in the 1930 depression. He bought six Canadian freighters worth £750,000 each—for £40,000.

Today, he operates 52 tankers, 10 freighters totalling 1,200,000 tons. Eighteen more tankers are being got ready.

Nevertheless Onassis contrived to keep out of the headlines. He took over the fabulous gambling Mecca of Monte Carlo for the head-quarters of his world-wide shipping organisation.

Onassis wanted only to lease office space. Snobbishly, the controlling Society refused to agree. So Onassis bought out the Society!

Nowadays, Onassis is inclined to look upon the purchase as a mistake.

The "Monarch of Monte Carlo" who spends £250 a night in the Casino, paid £250,000 for an El Greco painting and—and conducts a nightly inventory of his children's toys—says gloomily:

"I should have had more sense. Since I got here, I've had nothing but publicity."

His brother-in-law Niarchos, conducts operations from his schooner Creole. If anything this grey-haired, brown-eyed magnate and his beautiful brunette wife Eugenie, cut even more glittering figures among the international set than Onassis and Tina.

Niarchos is a wine connoisseur, a charming host and a collector of fine paintings.

Works by Van Gogh, Renior, Manet, Gaugin, Rubens and Picasso decorate the walls of his homes around the globe. He paid £100,000 for El Greco's "Pieta"!

Like Onassis, Niarchos was a millionaire in his twenties! He was born at Piraeus, the port of Athens in 1909, the son of a prosperous family with interests in flour-milling.

Niarchos entered the flour business at twenty-one, an Athens University law graduate. He proposed that the family buy ships to bring its own grain from Argentina instead of paying heavy freights.

The idea was a success. With his share of the profits, Niarchos bought more ships—and went on buying them right through the depression.

When war broke out (Niarchos served as an officer in the Royal Hellenic Navy), the law graduate owned Greece's biggest cargo fleet.

By 1944, most of Niarchos' proud freighter fleet was at the bottom of the sea, sunk by German and Italian dive-bombers and U-boats.

But with Government compensation, Niarchos began to build again. Today his

(*Continued on page 5.*)

The Rationalist

THE KING AND BIRDS

Every child today knows about the cuckoo's curious habit of laying its eggs in other birds' nests; but seven hundred years or so ago it was a new discovery, and the man who made it was Frederick II of Hohenstaufen, who lived from 1196 to 1250 and became Emperor of the vast Holy Roman Empire at the age of eighteen.

Frederick, who enaged in a life-long struggle for power with the Papal states which divided his realm, came to be known as Stupor Mundi—"World's Wonder!"

At this brilliant court the sonnet was invented, and he studied mathematical and metaphysical problems, animals, plants and birds. The original manuscript of his authoritative book on birds is in the Vatican Library, but it survives as much more than a curiosity of literature, and the latest edition was published in Britain only two yeras ago.

Miss Georgina Masson, whose life of Frederic II has recently been published, spoke in the BBC programe, "The Eyewitness" about his observations on the migratory habits of birds. "He was the first man to make a scientific study of it based on actual observation." she said.

"And he did not hesitate to disagree with Aristotle and other established authorities. Thus he pointed out that the calls of migrating cranes, herons, geese and ducks are, not as Aristotle thought, part of their efforts to fly, but real flight directions from the leader of the group, who when he is tired will give up his place to another bird.

"Frederick also found that migrating birds have a prophetic instinct about storms, and will delay their departure before a storm arrives. But on the other hand once a favourable wind springs up birds will even leave their food to continue their flight immediately.

The Emperor was far too modern in outlook to accept the mediaeval legend that barnacle geese hatched out of barnacles on the hulls of rotting ships. "By examining them carefully he rightly drew the conclusion that the legend arose from the fact that the geese breed in such remote places that no man had ever seen their nests. He also conducted experiments in artificial incubation in hot sand and had Egypt experts versed in this science brought to Italy for the purpose."

Frederick's wife was the sister of King Henry III of England, and his two most trusted falconers were Englishmen, father and son known as Master Walter and Master William Anglicus. Frederick noticed said Miss Masson, that unlike other falconers they did not call their falcons when luring them back from the kill but the only explanation that the Emperor could get from them was: "It is an old English custom."

BOYS' ADVICE TO CHURCHILL

My 14-year-old grandson told me that his class was studying Churchill's "History of the English-Speaking People." "Some of us are going to write him a letter," he said.

"I'm sure Sir Winston will be pleased," I commented.

"Well, I don't know," he replied. "We're going to ask him not to write any more books!"

(*Continued from page 3.*)

fleet comprises 55 tankers and five freighters totalling 1,400,000 tons!

A further 22 tankers and 8 freighters totalling 1,000,000 tons are under construction.

Together, Onassis and Niarchos control roughly 5 per cent. of the world's tanker tonnage. Of the rest, 50 per cent. is controlled by oil companies and Governments. The remainder is split among 120 other shipping companies.

In the post-war years, the "Golden Greeks" have operated along similar lines.

In 1947-48, tankers were in oversupply. The U. S. Government particularly, was burdened with war surplus vessels—fleets of T-2's each of 16,000 tons.

Despite the surplus, and the fact that the ships were available only to American citizens, the "Golden Greeks" entered bids, through what Washington later alleged were "dummy" American corporations.

Onassis bought 16 tankers, Niarchos 14.

Legal manoeuvres enabled these ships to be registered under the Panamanian and Liberian flags—meaning nominal taxes, non-union crews and high profits!

In 1948, what the 'Golden Greeks" had foreseen—happened. The oil market boomed. Freights soared. Their fleets were ready.

In 1954, the row over the "dummy" American corporations came to a head. Onassis paid in fines and penalties to the U.S. Government about £2,500,000—"to avoid waste of time and effort!"

Niarchos paid about £4,000,000!

That year, the Korean war ended. The bottom dropped out of the tanker business. The "Golden Greeks" seized the opportunity to order super-tankers of 40,000 tons.

Now super-super-tankers of 100,000 tons are under construction. They will carry roughly 35,000,000 gallons of crude oil.

None of these tankers will negotiate the Suez Canal. But the "Golden Greeks" left the canal out of their calculations long ago.

Onassis says: "Already the Suez Canal is an anachronism. It is more economical to build large tankers to go round the Cape, than small tankers to go through it.

But, so far, only the "Golden Greeks" have realised it X.

HOW TO HELP MORALE

General Eisenhower was paying a visit to front-line troops in the Second World War, accompanied by the major-general in command. It was a rainy day, and the mud was ankle deep. Eisenhower addressed the men from a makeshift platform, then, as he got off, slipped and sprawled in the mud! The soldiers howled with glee!

The major-general, covered with confusion, helped Ike to his feet, apologizing profusely for the behaviour of his men. "It's all right," Eisenhower said. "That fall probably helped their morale more than the speech!"

ELECTED EX-PRESIDENT

When William Howard Taft ran for re-election in 1912, he suffered the worst defeat of his political career, coming in a poor third behind Wilson and Theodore Roosevelt. "Well, I have one consolation," commented Taft. "No candidate was ever elected ex-president by such a large majority!"

NO SUBSTITUTES

Gipsy Rose Lee flew to Seattle with her son Eric to help exploit her new autobiography, "Gipsy." A sceptic asked Miss Lee if she ever used ghost writers. "Listen, you," Gipsy replied indignantly, "I write my own books, catch my own fish, and Eric here isn't an adopted child!"

THE INVENTOR

The way of life an early American inventor was often extraordinarily hard — not only for himself but also for his wife and children. The story of Elias Howe, inventor of the sewing machine, follows a familiar pattern of desperate poverty, family tragedy, indomitable perseverance and in the end success that laid the foundation of a new industrial development of far-reaching benefit to mankind!

Howe was a farm-bred boy from near Cambridge, Massachusetts, who in 1843 was supporting a wife and three children on the meagre salary he earned in a machine shop in Bostom. At that time the American republic was 60 years old, growing rapidly and suffering from a shortage of skilled labour to supply it's many needs.

As in Europe clothing was all made by hand, and there were not enough tailors or seamstresses to keep up with the demand. In the shop where Howe worked he heard it said that a fortune awaited the man who could invent a machine that would sew.

The desperately poor 21 year old decided to work on such an invention in his spare time, and eventually devoted all his time to it. A former school-mate caught Howe's enthusiam and in return for half interest in the expected invention provided a home for Howe a d his family and advanced him money for the necessary tools.

Apparently unaware of previous efforts in this direction, Howe first laboriously went over the ground that others had already covered. By 1845 he had devoloped a machine—with two needles, one moving up and down, the other back and forth beneath the cloth—that could sew a straight seam, and in september of the following year he received a patent on it.

Manufacturers inspected and admired but were slow to adopt this new invention ; so Elia's brother Amasa took one of the machines over to England to demonstrate. An English manufacturer bought the rights for that country and insisted that Elias come over and develop a machine that could be used for sewing leather.

The two brothers went to England and Elias' wife and children followed. But the project did not turn out well, and the Howes were stranded without funds in London. Howe begged money from his friends to send his family back to the States, and by pawning his machine and his precious patent papers and serving as cook for steerage passengers on board ship, made his own way back to New York.

He was looking for any kind of employment in a machine shop there when he learned that his wife was dying of tuberculosis in Massachusetts, and only through his father's help was he able to reach her bedside.

At last the tide began to turn for the young inventor, by this time a crushed and embittered man. Manufacturers started using his machine in increasing numbers. But his troubles were not yet over. Several other American inventors were working on the idea of a sewing machine and it seemed likely that the fruits of his pioneering work would be lost if Howe did not assert his patent rights.

He found a friend in the man who bought his former partner's half-interest in the invention, and with his financial support was able to sue in the courts to defend his claims. In spite of powerful opposition the courts decided in Howe's favour.

One of the men who had manufactured machine based on the same principles as those patented by Howe was a machinist named Issac M. Singer. Singer had seen a crude sewing machine in operation and, unaware of Howe's work, developed an improved machine While Singer's invention incorporated some new ideas, a court of law decided it infringed Howe's patent, and ordered substantial royalty payments to Howe.

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

* * *

Messrs ORIENTAL BOOK AGENCY, POONA.

Kindly send us at once 4 copies of Bhojaraja's "Shringara Prakasha", by Ry. parcel.

* * *

Please send 4 copies of "Shringara Prakasha" very urgently. (11-10-57.)

* * *

SANSKRIT PUSTAK BHANDAR, Oriental Booksellers, Calcutta 6.

Please supply the following books per V.P.P. or Rly. parcel.

1 "Shringara Prakash" of Bhojaraja.

1 Vymanika Shastra or science of Aeronautics. by Maharshi Bharadwaja.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"
"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." " 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. " 4.

Sociology

by Ram Gopal, and G. R. Josyer.
" Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಂ.
Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ " ಆಂಧ್ರಲಿಪಿಃ ೩.
ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C " " ೧.
ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ
ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XVIII No. 1 | Monday 3-1958 [PRICE 0—1—6.

COMPULSORY INSURANCE OF MOTOR VEHICLES.

We offer Cheapest Rates for
"COMPREHENSIVE POLICIES"
and other attractive terms for all types of
Motor Vehicles

PLEASE CONSULT.

THE SECRETARY,

Mysore Govt. Insurance Department, Bangalore

OR

THE NEAREST AGENT.

VYRAMUDI AT MELKOTE.

Situated like one of the beautiful mountain chalets of Switzerland, Melkote is as pleasant as Hrishikesh, as spiritual, as holy, and more religious,

Holy Ramanuja, the Vyasa of Srivyshnavism, discovered it, and made it rank high among the 108 sacred spots of India.

That was nine centuries ago. For nine centuries its lustre has remained undimmed.

Its Vyramudi Brahmotsava is unigue among all Vyshnavite shrines. Not Tirupathi, not Srirangam, not Conjeevaram, not Puri, have got anything to equal its ineffable grandeur!

It occurs this year on the 30th of this month. The authorities are planning to provide ample facilities to pilgrims, near and distant, for enjoyment and inspira-tion. It is a unique opportunity to forget worldly cares, and glow with the happiness and inspiration of God!

A gathering of at least 50,000 is expected. There is direct communi-cation via Bangalore and Mysore, and people can come by plane, or train, by Rolls Royce, or Cadillac, Mercedes or Morris, or bus or van. Many even walk in order to feel more holy. Come whichever way you like; you would be equally welcome in the eyes of God.

THEIR RICHES

How rich are Queen Elizabeth II and resident Eienhower? This is a question which illions have asked, and although it is diffilt to be strictly accurate about the answer, eports have been published which give an pproximate idea of the wealth that lies behind ueen Elizabeth II of England, and the resident of the United States, Dwight D. isenbower.

While Queen Elizabeth is one of the world's reatest landowners, and is a multi-millionress with an income from a private fortune s well as the revenues from her vast estates, ot to mention the parliamentary grant she eceives as Queen of England, it is well nigh mpossible to ascertain what money she owns s an individual and what belongs to her as a nonarch.

As Queen, she possesses the highly valuable Royal Racing Stables, seven palaces and eight Royal houses all furnished with priceless antiques, and pictures as well as the five tons of gold plate which is used for State banquets and is estimated to be worth some £2,000,000! Also part of the Queen's property whale or sturgeon caught in the coastal waters of the British Isles. This may seem quite an odd item, but when catches are made, the profits are quite considerable.

As all the world knows, Queen Elizabeth is an extremely keen and enthusiastic horsewoman, and under her influence, the Royal racing stables have flourished. One horse alone. Aureole, has brought the stable £36,000 in prize-money, while in the year 1954 prize-money amounting to £40,993 from her combined stables made the Queen Britain's leading owner.

The Queen never handles any money at all, and even when she goes shopping, any purchases she may make are paid for by one of her ladies-in-waiting, while all bills are paid for by cheque from Buckingham Palace. The money which covers such cheques is part of the "Civil List"—the Queen's parliamentary grant of salary and allowances. These two combined are fixed at £475,000 a year. Of this figure, only £60,000 is for the Queen's personal use—her wardrobe, personal charities and other various donations and expenses. The balance of £415,000 is used on household salaries and expenses, and the bills incurred on the Queen's numerous trips abroad.

These figures seem very high until you realise that the Queen entertains an average of 25,000 people a year, while one garden party at Buckingham Palace can cost as much as £3,000! In assisting other members of royalty, the annual figure has sometimes been as high as £25,000. Costs are continually rising in Britain, but the Civil List figure remains the same, and it is said that the Queen is having to rely more and more on the revenues of the Duchies of Cornwall and Lancaster—the Duchy of Lancaster bringing in an income of £95,000 annually, while the Duchy of Cornwall, the property which Prince Charles will inherit when he is 21, has an annual revenue of £90,000.

In comparison, how rich is the President of the United States? All America knows that when he started his married life in 1916 he had very little else to exist on but his army lieutenant's pay of £33 a month! It is also known that this financial state continued until some nine or ten years ago, because Eisenhower found it impossible to save money while in the army. Later, however, when he was a candidate for the Presidency, he was asked to declare a statement of his financial resources. This showed that he and his wife received an average of £460 a year from their stocks and bond holdings which in all were worth less than £10,000—money which was originally invested for them by Mamie Eisenhower's father as a gift!

(*Continued on page 7.*)

The Rationalist

A TIP TO TEACHERS

A Professor, beloved by his students, adopted this wise plan early in his teaching: Whenever he discovers a student who is discouraged about his work, he makes a point of giving that boy a better mark than he really deserves, and of seeing that the others in the class know about the good mark.

"Almost invariably," says the professor, "the boy perks up and earns that kind of mark the next time. It's a sly little secret—perhaps not exactly according to the rules—but it works like magic!"

HER FINALS

Every time a little boy went to a playmate's house, he found the friend's grandmother deeply engrossed in her Bible. Finally his curiosity got the better of him. "Why do you suppose your grandmother reads the Bible so much?" he asked.

"I'm not sure," said his friend, "but I think it's because she's cramming for her finals."

MAKING THEM READ

When an assistant in the public library told the librarian of certain books that were never read because the subject matter was too difficult, the Librarian brought all those books together and put them in an attractive display under a sign: "Warning—These Books Are Difficult to Read and Require Advanced knowledge!"

Every book on the shelf went into immediate circulation!

THE DIFFERENCE

The young thing brought a friend home from college, an extremely attractive and curvaceous honey blonde. Introduing her friend to her grandfather, the girl said: "And just think, Marilyn, he's in his 90's"

"Early 90's, that is," the old gentleman amended with a gleam in his eyes!

Not late 90' like our Visweswaraya or Karve.

ONLY ONE PENCIL

When the late editor Harold Ross founded *The New Yorker* his original office was modest and almost bare of equipment. One of the earlier members of the staff was writer Dorothy Parker. One day, during working hours, Ross met her in a restaurant downstairs. "What are you doing here?" he demanded. "Why aren't you upstair working?"

"Someone was using the pencil," she explained.

START NOW, DONT WAIT

Too many of us wait to do the perfect thing, with the result that we do nothing. The way to get ahead is to start now. While many of us are waiting until conditions are "just right" before we go ahead, others are stumbling along, fortunately ignorant of the dangers that beset them. By the time that we, in our superior wisdom, decide to make a start, we discover that the fools, in their blundering way, have travelled a considerable distance. If you start now, you will know a lot next year that you don't know now, and that you will not know next year if you wait!

(Continued from page 3.)

It was in 1948 that Dwight Eisenhower made the first step towards his alleged present-day personal fortune of £360,000, when he sold the complete rights of his war story, "Crusade in Europe", for the very acceptable figure of £227,000! The tax man took some £67,000 of this, but when Eisenhower moved into the White House as the new President in 1953, he still had quite a nice capital behind him from the proceeds of his momentous book of memoirs. Once he became President, he received a salary of £36,000 a year, plus a personal expense allowance of £18,000 and a "travel and entertainment" allowance of £14,000.

"Travel" is something of a mythical expense since the President has a fleet of private cars, aeroplanes and a railway car at his disposal—all provided by the Government. But nevertheless, the £14,000 disappears on entertaining at the White House, not to mention hotel bills incurred while he and his staff travel. The personal allowance of £18,000 is now taxed (a recent procedure), with the result that the President is left with about £26,500 a year. This figure is made up by salary and expenses totalling £34,000, and income from investments £8,500, making a total of £62,500. Out of this amount, the tax man puts his finger on just about £36,000!

Friends of the President have said that he is "prudent but not tight" about money, and it is known that every month when his salary is deposited in the Riggs National Bank the cost of an American Defence Bond is deducted. No one knows the cost of this monthly "buy" but it is certain that not one has been cashed since Eisenhower became President. Presumably the interest of such an accumulation of bonds will make quite a sizable nest-egg.

This, together with the £170,000 from the proceeds of his book which he invested in 1948, plus further investments in American industry, have been estimated to be worth some £250,000—quite a figure for a man who once existed on £33 a month! But it seems as if the President has the last laugh about the speculation on his wealth. When he was recently asked if he had any comment to make on the rumours of his dollar-millionaire status, the President threw back his head and laughed. He said he would be glad to be bought out for a million dollars—implying, of course, that anyone who did so, would be a certain loser!

BEAUTY SURROUNDS

I was sitting on the seashore, half listening to a friend arguing about something which merely bored me. Unconsciously I looked at a film of sand I had picked up on my hand, when I suddenly saw the exquisite beaty of every little grain of it; instead of being dull, I saw that each particle was made up on a perfect geometrical pattern, with sharp angles, from each of which a brilliant shaft of light was reflected, while each tiny cristal shone like a rainbow! Then, suddenly, I saw how the whole universe was made up of particles of material which, no matter how dull and lifeless they might seem, were nevertheless filled with this intense and vital beauty. For a second or two the whole world appeared as a blaze of glory. When it died down, it left me with something I have never forgotten, and which constantly reminds me of the beauty locked up in every minute speck of material around us! Aldous Huxley.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6--0--0 each.

The Manager,
"Rationalist", Mysore.

The Mandayam Banking Company, Ltd., Mysore.

Report and Balance Sheet for presentation to the 20th Annual General Meeting of Shareholders on Thursday the 10th April, 1958.

Notice is hereby given that the 20th Annual General Meeting of the Shareholders of the Company will be held on Thursday the 10th April 1958 at 9-30 a.m. at the Registered Office of the Company for transacting the following business:—

I To receive the Report of Directors and Statement of Accounts as on 31st December 1957.

II To elect Directors in place of the retiring Directors.

Special Notice has been received and is hereby given of the following special resolution proposed to be moved:

"Resolved that the age limit of 65 years shall not apply to Sri N. Krishna Iyengar, B.A., L.C.E., who is aged 72, Sri N. Venkatachar, who is aged 74, Sri R. A. Sampathkumarachar, B.A., who is aged 68, and Sri G. R. Josyer, M.A., F.R.E.S., who is aged 65, and that these be reelected as Directors of the Company for the current year.

III To appoint Auditor and fix remuneration.

[A member who is unable to attend in person is entitled to appoint another (whether a member or not) as his proxy to attend and vote instead of himself subject to Section 276 of the Companies Act 1956. Such proxy should reach the Registered Office of the Company at least 48 hours before the time fixed for the meeting.]

IV To consider and, if thought fit, to pass, with or without modification, the following Resolutions as Special Resolutions:

1. Resolved that the Company discontinue the business of Banking as defined in section 5(1)(b) of the Banking Companies Act 1949, omit the term "Banking" from its name, and delete Clause III relating to banking in the Memorandum, and also clause IV in the Articles.
2. Resolved that the name of the Company shall be "The Mandayam Corporation, Limited".
3. Resolved that a new clause III defining the objects of the Company as follows be incorporated in the Memorandum:
   (a) To buy and sell goods of public use.
   (b) To act as agents and representatives of manufacturers and wholesalers.
   (c) To establish industrial and engineering workshops to manufacture articles and train apprentices.
   (d) To do such other things as would contribute to the achievements of the above objects.
4. Resolved that the following be inserted as new clause V in the Memorandum, and the present clauses V and VI be renumbered VI and VII respectively:

Every member of the company undertakes to contribute to the assets of the company in the event of its being wound up while he is a member, or within one year after he ceases to be a member for payment of the debts and liabilities of the

company, contracted before he ceases to be a member, and the costs, charges and expenses of winding up the same and for the adjustment of the rights of the contributaries among themselves, such amount as may be required, not exceeding twenty-five rupees.

5. Resolved that clause VII in the Articles relating to Banking be dropped.

6. Resolved that sub-clause (e) in clause VI in the Articles regarding the Managing Directorship of Sri G. R. Josyer, M.A., F.R.E.S., be omitted as obsolete.

EXPLANATORY STATEMENTS ON SPECIAL RESOLUTIONS.

To

The Shareholders of the Mandayam Banking Company, Ltd.

Dear Sir/Madam,

Sections 230 to 282 of the Companies Act 1956 provide *inter alia* that no person who has attained the age of 65 years shall be appointed a Director unless his appointment is approved by a resolution passed by the Company in General Meeting and specially declaring that the age limit shall not apply to him, and that special notice shall be given of such resolution.

Sri N. Krishnienger, N. Venkatachar, R. A. Sampathkumarachar, and G. R. Josyer, are 72, 74, 68, and 65 respectively. Accordingly their reelection requires a special Resolution as per rules of which notice is given above.

Section 11 of the Banking Company's Act 1949 requires that the paid up share-capital and reserves of a Banking Company should not be less than Rs. 50000. To comply with it we would have to raise further capital which is not possible as things stand. Further, since the clamour for nationalisation of Banks is insistant, the future of Banking is uncertain. Moreover the trend of both taxation and legislation is making small-banking unprofitable, and borrowers are becoming un-credit-worthy. Therefore it is felt to be unwise for the Company to continue banking. The giving up of banking and taking up other profitable undertakings requires necessary changes in the name and in the Memorandum and Articles of the Company. Thus

Special Resolution IV(1) resolves on discontinuance of banking.

Special Resolution IV(2) relates to consequent change of name.

Special Resolution IV(3) relates to the requisite change in the objects of the Company as specified in the Memorandum.

The Companies Act 1956, requires the incorporation of clause V in the Memorandum making specific mention of the contributory liability of members in the Memorandum. Hence special Resolution No. IV(4).

On the discontinuance of Banking clause VII in the Articles relating to the profits from Banking has to be dropped. Hence Special Resolution IV(5).

Mr. G. R. Josyer M.A., F.R.E.S., ceased to be Managing Director some years ago. Hence sub clause(e) in clause VI in the Articles is obsolete, and has to be omitted as per Special Resolution IV(6)

24—2—1958.
KI/1087, 100 Feet Road,
Krishnaraja Mohalla,
Mysore.

By order of the Board,

G. SRINIVASA JOSYER, M.A.,
Manager.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"
"*Hindu*", *Madras*. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." " 10

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. " 4.

Sociology

by Ram Gopal, and G. R. Josyer.
" Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯ.
Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ.. ,, ಆಂಧ್ರಲಿಪಿಃ ೭.

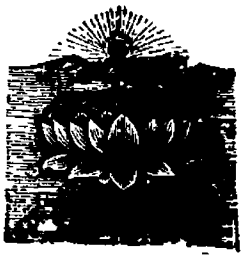
ಸಂಧಾನಸೇವಾ, ಪಡಿಸಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ
ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ಪಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

gistered No. M. 4359.



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

oprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

OL XVIII No. 22] Monday 17-3-1958 [PRICE 0—1—6.

COMPULSORY INSURANCE OF MOTOR VEHICLES.

We offer Cheapest Rates for
"COMPREHENSIVE POLICIES"
and other attractive terms for all types of
Motor Vehicles

PLEASE CONSULT :

THE SECRETARY,

Mysore Govt. Insurance Department, Bangalore

OR

THE NEAREST AGENT.

VYRAMUDI AT MELKOTE.

Situated like one of the beautiful mountain chalets of Switzerland, Melkote is as pleasant as Hrishikesh, as spiritual, as holy, and more religious.

Holy Ramanuja, the Vyasa of Srivyshnavism, discovered it, and made it rank high among the 108 sacred spots of India.

That was nine centuries ago. For nine centuries its lustre has remained undimmed.

Its Vyramudi Brahmotsava is unique among all Vyshnavite shrines. Not Tirupathi, not Srirangam, not Conjeevaram, not Puri, have got anything to equal its ineffable grandeur!

It occurs this year on the 30th of this month. The authorities are planning to provide ample facilities to pilgrims, near and distant, for enjoyment and inspiration. It is a unique opportunity to forget worldly cares, and glow with the happiness and inspiration of God!

A gathering of at least 50,000 is expected. There is direct communication via Bangalore and Mysore, and people can come by plane, or train, by Rolls Royce, or Cadillac, Mercedes or Morris, or bus or van. Many even walk in order to feel more holy. Come whichever way you like; you would be equally welcome in the eyes of God.

1958 ಮೇಲುಕೋಟೆ ಶ್ರೀ ಚೆಲ್ವ ತಿರುನಾರಾಯಣಸ್ವಾಮಿಯವರ 1958

ಶ್ರೀ ವೈರಮುಡಿ ಬ್ರಹ್ಮೋತ್ಸವಾಹ್ವಾನಪತ್ರಿಕಾ

ಶ್ರೀವೈಕುಂಠಸುಕುಂಭವೈಭವಮಥೋ ದುಗ್ಧಾಂಬುಧಿಂ ದ್ವಾರಕಾಂ
ಸಾಯೋಧ್ಯಾಮಥ ಸರ್ವಚೇತನಹೃದಂಭೋಜಾತರಾಜಂ ಶಠಃ !
ಶ್ರೀರಂಗಾದಿಸಮಸ್ತದಿವ್ಯನಗರಾಣ್ಯಂಗೀಚಕಾರ ಸ್ವಯಂ
ಶ್ರೀಮಾ ದಿವ್ಯವಪುರ್ಧರೋ ನತಪರಿತ್ರಾಣಾಯ ನಾರಾಯಣಃ ॥

ಸು ॥ ರಾ ॥ ಶ್ರೀ ॥.....

ಶ್ರೀ ದಕ್ಷಿಣಬದರಿಕಾಶ್ರಮವೆಂದು ಪ್ರಸಿದ್ಧವಾದ ಶ್ರೀ ತಿರುನಾರಾಯಣಪುರದಲ್ಲಿ (ಮೇಲುಕೋಟೆ) ಶ್ರೀ ಚಲ್ವ ತಿರುನಾರಾಯಣಸ್ವಾಮಿಯವರು ಜಗದ್ಧಿತಾರ್ಥವಾಗಿ ಬ್ರಹ್ಮದೇವರಿಂದ ಏರ್ಪಡಿಸಲ್ಪಟ್ಟ ಹಿರಿಯ ತಿರುನಾಳ್ಬು (ಶ್ರೀ ವೈರಮುಡಿ ಮಹೋತ್ಸವ) ದೇವಯಾಗದೀಕ್ಷೆಯನ್ನು ಕೈಕೊಳ್ಳಲು ಚಿತ್ತೈಸುತ್ತಾ ಇರುತ್ತಾರಾಗಿ ಈ ದಿವ್ಯ ಮಹೋತ್ಸವಗಳಿಗೆ ತಾವು ಪುತ್ರ ಮಿತ್ರ ಕಳತ್ರ ಬಾಂಧವ ಸಮೇತರಾಗಿ ದಯಮಾಡಿಸಿ, ಮಹೋತ್ಸವಗಳ ಸೇವೆಯಂ ಮಾಡಿ ತೀರ್ಥಪ್ರಸಾದಗಳಂ ಸ್ವೀಕರಿಸಿ ಕೃತಾರ್ಥರಾಗಬೇಕಾಗಿ ಕೋರುತ್ತೇವೆ.

ಇತಿ ನಿಖಿಲಜನಾನಾಮಿಷ್ಟಿತಾರ್ಥಪ್ರದಾಯಿ
ಕುಲಪತಿರನುರಾಣಾಮಬ್ಧಿಕನ್ಯಾಪತಿರ್ವಃ ॥
ಯದುಗಿರಿತಟಭಾಗೇ ಯಾಚಮಾನೋ ದದಾತು
ಸ್ವಪದಕಮಲಸೇವಾರಾಜ್ಯಸಾಮ್ರಾಜ್ಯಲಕ್ಷ್ಮೀಂ ॥

ಮಹೋತ್ಸವಗಳ ವಿವರ

ಶ್ರೀವಿಳಂಬಿ ನಾಮಸಂವತ್ಸರದ ಚೈತ್ರಮಾಸದಲ್ಲಿ :

25-3-58 ನೇ ಮಂಗಳವಾರ, ಪಂಚಮಿ, ಕೃತ್ತಿಕಾ, ಶ್ರೀವೈರಮುಡಿ ಬ್ರಹ್ಮೋತ್ಸವಕ್ಕೆ ಅಂಕುರಾರ್ಪಣ.

26-3-58 ನೇ ಬುಧವಾರ ಷಷ್ಠಿ, ರೋಹಿಣಿ, ಅಧಿವಾಸರ, ರಕ್ಷಾಬಂಧನ, ಕಲ್ಯಾಣೋತ್ಸವ 'Kalyanothsava'

27-3-58 ನೇ ಗುರುವಾರ ಸಪ್ತಮೀ, ಮೃಗಶಿರಾ, ೧ ನೇ ತಿರುನಾಳು, ಧ್ವಜಾರೋಹಣ, ಭೇರೀತಾಡನ, ತಿರುಪ್ಪೊರಿ, ಹಂಸವಾಹನ, ಯಾಗಶಾಲಾ ಪ್ರವೇಶ.

28-3-58 ಶುಕ್ರವಾರ ೨ ನೇ ತಿರುನಾಳು, ಶೇಷವಾಹನ, ಪಡಿಯೇತ, ಶ್ರೀಭಾಷ್ಯಕಾರರವಾಸತಿರುನಕ್ಷತ್ರ.

29-3-58 ಶನಿವಾರ ಪುನರ್ವಸು, ಶ್ರೀರಾಮನವಮಿ, ೩ ನೇ ತಿರುನಾಳು, ನಾಗವಲ್ಲಿ, ನರಸಿಂಹೋಳಿ ಕಾರೋಹಣ, ಚಂದ್ರಮಂಡಲವಾಹನ.

30-3-58 "ಶ್ರೀ ವೈರಮುಡಿ ಕಿರೀಟಧಾರಣ ಮಹೋತ್ಸವ" (Vyramudi Seva)

31-3-58 ಪ್ರಹ್ಲಾದಪರಿಪಾಲನ, ಗರುಡವಾಹನ, ವಿಶೇಷಪಡಿಯೇತ.

1-4-58 ಗಜೇಂದ್ರಮೋಕ್ಷ, ಆನೇವಾಹನ, ಕುದುರೆವಾಹನ, ವಿಶೇಷಪಡಿಯೇತ.

2-4-58 "ರಥೋತ್ಸವ", (Car Festival.)

3-4-58 ತೆಪ್ಪೋತ್ಸವ, ಕುದುರೆವಾಹನ, ಡೋಲೋತ್ಸವ, ಪಂಗುನ್ಯುತ್ತರಾ.

4-4-58 "ಅವಭೃತ" ಪಟ್ಟಾಭಿಷೇಕ, ಪುಷ್ಪಮಂಟಪಾರೋಹಣ, ಪಡಿಮಾಲೆ. ಪೂರ್ಣಾಹುತಿ.

5-4-58 ಶ್ರೀ ನಾರಾಯಣಸ್ವಾಮಿಯವರಿಗೆ ಮಹಾಭಿಷೇಕ (ಕತ್ತಲು ಪ್ರದಕ್ಷಿಣೆ) ಉದ್ಯಾನ ದಿವ್ಯಪ್ರಬಂಧ, ಹನುಮಂತವಾಹನ, ಪುಷ್ಪಯಾಗ,

6-4-58 ಶ್ರೀ ಯೋಗಾನರಸಿಂಹಸ್ವಾಮಿಯವರಿಗೂ, ಮತ್ತು ಶ್ರೀ ಯದುಗಿರಿ ನಾಚ್ಚಿಯಾರ್ ಅಮ್ಮನವರಿಗೂ ಮಹಾಭಿಷೇಕ, ಶೇರ್ತಿಶೇವೆ, ಕೋಡೆತ್ತಿರುನಾಳ್ ಉತ್ಸವಾರಂಭಃ, (ಮಹಾನಿವೇದನ).

ಪಿ. ಆರ್. ಶ್ರೀನಿವಾಸಮೂರ್ತಿ	ತಿರುನಾರಾಯಣಪುರಂ	ಹೆಚ್. ಶ್ರೀಕಂಠಯ್ಯ
ಸೇಷ್ಕಾರ್,	(ಮೇಲುಕೋಟೆ)	ತಹಸಿಲ್ದಾರ್ I/c., ಸಾಂಡವಪುರ

The Rationalist

EFFECT OF MUSIC

Recently the 130 male and female alligators in the Chicago Zoo were listless and failing to show any interest in each other even though it was spring. Worried keepers finally had a brainwave and imported a man with a French horn who blew a succession of long B flats.

These reverberating notes corresponded with the bull alligator's mating call, and soon awoke both the males and the females to the beauties of the soft spring evening!

A dairy farmer in New York State began playing soothing music to his cows at milking time—and discovered that they produced ten per cent more milk.

Scientists explain the increase: happy rhythmic music makes a happy relaxed cow and the milk just flows!

At Epsom in Britain music was used to cure a sick horse after everything else had failed. A valuable stud mare had eaten nothing for a week. Her trainer finally brought a gramophone into her stall and played a selection of bright records.

The mare picked up her ears and nibbled at her oats and chopped carrots. Records were played at each feed time and within three days the mare was eating normally.

In Melbourne, Australia, a valuable circus lion called Philip was highly nervous and irritable and becoming dangerous. His trainer played a few Glen Miller records. Philip only got worse. In a do-or-die effort, the trainer put on stately Viennese waltzes, and Philip curled up like a kitten and slept!

These are four recent examples of unusual uses for music in the animal world. Music has a marked influence on human beings, as we all know.

Now scientists are discovering that animals respond very much as we do. One striking fact that has emerged from various experiments in serenading animals is this: animals are conservative in taste.

They prefer good old-fashioned rhythmic tunes. Jazz and bebop make them hopping mad!

Dairymen in Romnages in central France played music to their cows. Simple lilting waltses and marches resulted in the expected increase but bebop made them cross and practically dried them up.

Sea-lions in the London Zoo lay entranced on the rocks round their pool until their serenaders changed to music in the modern manner. The sea-lions barked, dived deep and refused to surface.

Jazz made the foxes weave about as though they were in pain. Two pumas snarled savagely at an Irish jig but "Home Sweet Home" and "Annie Laurie" they enjoyed.

Except in their unanimous dislike of Jazz, animals show as much variation in their musical tastes as we do. In 1954, the Queen's horse, Landau, was given a musical welcome of bagpipes and drums at Laurel, Maryland.

Landau refused to put his nose outside the air-frighter until the tumult and the wailing died. Antarctic penguins were entranced by Gilbert and Sullivan, rendered in rousing chorus by the crew of Captain Scott's Discovery.

Another Antarctic explorer, Sir Ernest Shackleton, says that the penguins he met liked soft sweet tunes but squawked and flounced off when offered the raucous "Waltse Me Around Again, Willie!"

INHERITED QUALITIES

The foundations of that branch of medical science that we call genetics were laid nearly a hundred years ago in a monastery garden.

In the cloistered seclusion of Alt-Brunn near Heinsendorf, Moravia, the monk Gregor Mendel (1822-1884) worked tirelessly at a seemingly trivial task. For eight years he patiently mated various strains of peas, cross breeding smooth yellow ones with green wrinkled varieties, tall plants with shorter ones.

He noted a detail which had escaped every botanist before him—the shape and colour of the peas and other characteristics of the plants were passed on in simple patterns that could be predicted from one generation to the next.

Mendel's discovery went unnoted for 35 years—until 1900, when the little-known scientific journal in which he reported his findings was re-discovered. That same year, Hugo de Vries and two other scientists, each independently arrived at the same conclusions.

Natural scientists, zoologists and botanists hastened to investigate the mechanisms of heredity in all other forms of plant and animal life. What they found has been applied by juggling the factors of inheritance to man's advantage.

In the last 50 years, for example, Mendel's work has served as a guide to geneticists in developing crops that resist disease or stand up to adverse weather and yield a more abundant harvest, and in breeding bigger livestock.

The theory he pioneered has helped explain some of the patterns of human behaviour and has aided medical scientists seeking the nature of certain inherited disease.

Mendel's principles are also applied in the microscopic world to help identify strains of deadly germs that have learned to survive attack by drugs designed to kill them. Research in this field has led scientists to develop a remarkable antibiotic—synercyn—a drug which has been known to conquer even the most stubborn germs.

Thus, from the seeds planted in a quiet monastery garden nearly a century ago, has grown one of man's most fruitful sciences—an indispensable tool to every modern researcher.

ACTS OF GOD

Why do insurance companies, when they want to describe an act of God, pick on something which sounds much more like an act of the Devil? One would think that God was exclusively concerned in making hurricanes, smallpox, thunderbolts and dry rot! They seem to forget that He also manufactures rainbows, apple-blossom and Siamese kittens!

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧–೪–೦.
Life of Saint Anantarya, in English and Hindi.	೧–೦–೦.

A MODERN KUNTHI

A woman said on B B.C. television recently, that two men from space had visited her twice in her home.

She is Mrs. Cynthia Appleton of Aston, Birmingham (England), and she said that on the first visit the space men said only that they came from another world. The second time they said the other world was Venus!

Describing one visit, Mrs. Appleton said that while her baby was asleep in the front room she felt there was going to be a storm.

It turned dark and rather clammy. Then she was aware of another person's presence.

The person did not seem to be physical but looked rather like someone appearing in television.

The space men were not very different from humans. They told her they were visitng the earth because "We were going about things the wrong way, and were trying to go straight up into space with rockets against gravitation."

Recently blond-haired Mrs. Appleton, 27, said they would not come again as our atmosphere did not suit them.

"They appeared in a fine mist. The men wore helmets and tight-fitting suits. They were over six feet tall and had long hair. The conversations we had were telepathic rather than verbal."

A hoax? Oh, no, said Mrs. Appleton. Then She added: "I have never been interested in this sort of thing before, and am not a member of any inter-planetary organisation. I felt a little scared at first, but the men were very friendly."

Said her Husband Ronald 34: "Relatives and friends have been a bit sceptical but I believe all my wife says."

A man in the same programme said he had been to Mars and that he had met a Martian on a coach going to Leigh Hill, Surrey.

Mahatma Gandhi Institute of Engineering

A. M. I. E, Civil and Mechanical

Overseer's Course (Higher), Madras.

Classes Opened.

RATIONALIST BUILDING,
Chamaraja Road, Mysore

SIR MONIOR WILLIAMS'S

ENGLISH-SANSKRIT DICTIONARY

NEWLY REPRINTED

RS. 45/-

APPLY:

MANAGER,
Coronation Press, Mysore

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit, Mss. Book-collections, or funds or publication of precious ones, will be amply acknowledged.

G. R. JOSYER.
M.A. (HONS), F.R.E.S.
Director.

MYSORE, INDIA.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." „ 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. „ 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಸದ್ಧತಿಃ „ ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C „ „ ೧.

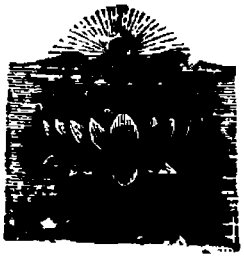
ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer

Registered No. M. 4359.



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XVIII No. 23] Monday 24-3-1958 [PRICE 0—1—6.

COMPULSORY INSURANCE OF MOTOR VEHICLES.

We offer Cheapest Rates for
"COMPREHENSIVE POLICIES"
and other attractive terms for all types of
Motor Vehicles

PLEASE CONSULT :

THE SECRETARY,

Mysore Govt. Insurance Department, Bangalore

OR

THE NEAREST AGENT.

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit, Mss. Book-collections, or funds for publication of precious ones, will be amply acknowledged.

G. R. JOSYER.
M.A. (HONS.), F.R.E.S.
Director

MYSORE, INDIA.

"VYMANIKA SHASTRA" OR AEROPLANES IN ANCIENT INDIA

While the Indian public in the midst of their boasted 2nd Five Year Plan, take no account of this valuable manuscript, letters still come from far off lands about the great manuscript. The following is from a Swedish Engineer:

Innsbruck, 8th of March, 1958.

"Bjorn Loven,
Innsbruck,
Gsterrich Europa

Director Mr. G. R. Josyer,
The International Academy of
Sanskrit Research, Mysore.

Dear Sir.

I take the liberty of writing you with the hope that you would have the kindness and possibility to help me in the following questions.

First a short explanation: in a book published in Sweden 1956 with the title "The technique of the Past" by the Swedish aircraft engineer Mr. H. Kjellson, the author refers to a certain letter received from you. From this book I got the impulse of writing you.

In his book Mr. Kjellson further talks about a work published by Arya Samaj, Vimana Shastra. The book is said to be part of a bigger work concerning the knowledge and use of airplanes in old India, and the complete work is edited by Maharshi Bharadwaja. Mr. Kjellson also cites some numbers of the "Weekly Shilpa Sansar", 1955: 7, 16.

These old narratives interest me deeply and I should be most grateful to you, if you could give me a hint 1) from where I could get those numbers of the "Weekly Shilpa Sansar" and 2) if this book by Arya Samaj is obtainable somewhere.

So that shall be no confusion concerning my nationality I might add to this that I am a Swede, temporarily working in Austria for the Swedish, "Save the Children" organisation.

Yours Sincerely
Bjorn Loven."

Mahatma Gandhi Institute of Engineering
A. M. I. E, Civil and Mechanical
Overseer's Course (Higher), Madras.
Classes Opened.

RATIONALIST BUILDING,
Chamaraja Road, Mysore.

SIR MONIOR WILLIAMS'S
ENGLISH-SANSKRIT DICTIONARY
NEWLY REPRINTED
RS. 45/-
APPLY:
MANAGER,
Coronation Press, Mysore

The Rationalist

THE MANDAYAM BANKING COMPANY LTD.

The great Reserve Bank of India has given wide publicity to its refusal of license to this small bank.

When the wise Congress Government established the Reserve Bank they ordered that all other banks in the country should be licensed by it.

Why they did so God knows! The financial chaos which is strangling the life of the public in the country today is the result of the financial imbecility of the Reserve Bank's and Government's financial officialdom.

The Reserve Bank was expected to be a great wise financial guide to license banking; and to control the starting of branches, and to safeguard the sterling balances of the nation. But hundreds of existing banks have still got no licence, and every big bank is starting branches everywhere like mushrooms, and the sterling balances have been calamitously depleted.

The Reserve Bank has one rule for big banks, to let them spread their tentacles, and one rule for small banks, to torture them with pin-pricks!

The following is the reply sent by the Mandayam Banking Company, on hearing of the proposed refusal of licence:

"To

The Deputy Chief Officer,
Dept. of Banking Operations,
Reserve Bank of India, Madras.

Sir,

We acknowledge receipt of your letter No. L.1. 1922 dated 9—12—1957, which reached us on 12-12-1957.

Though the preamble to the inspection report speaks of comprehensive internal inspection and external enquiry, there is not one good point mentioned about the bank, though the bank has got good features which are absent even in the licensed and scheduled banks. It is, within its limits, neither unsound nor worse managed than any licensed bank.

The inspection was made without previous intimation, the inspectors came suddenly, but nevertheless were provided all requisite facilities.

The bank was established under Mysore State Rules, and has existed for 20 years, without loss to depositors, without incurring debts, with the utmost economy, and with selfless service by the Directors.

Ill-conceived socialistic laws, and straight-jacket control, and a credit-destroying judicial system, are nowadays stifling to straightforward banking, and are making things both "sticky and risky."

Therefore this bank has had to stop developing under the circumstances.

Apart from the book-keeping criticism, some points raised in the inspection report would seem to need clarification and require rebuttal.

The bank has been submitting weekly reports and annual balance sheets to the Reserve Bank for years, and was never informed that its advances should not exceed its deposits. If the deposits were not being advanced, but were kept idle without being advanced, the bank would have been incurring dead loss. Nevertheless more than 20% of the deposits are kept fluid as required by the Act.

The advances referred to in appendix IV are to substantial parties,—(family of a previous Dewan),—and are duly secured. The title deeds are with the Provincial Land Mortgage Bank for a prior loan partly dis-

charged. Decrees for the whole arrears of interest have been obtained through revenue courts.

Suits filed take their own time under the slow judicial system, but the bank is actively pursuing the cases. There is delay at each stage, and the bank has to bear with it. The Reserve Bank may not be aware of it, because its own recoveries are through coercive administrative processes.

With regard to the appraisal of gold articles under pledge, the bank's transactions are confined to a limited circle, and articles from known and reliable persons are received once in a way. Under the circumstances a bazaar appraiser would not be feasible or reliable. The Mysore Bank practice also is not to refer to an appraiser.

There are just 2 or 3 house-properties mortgaged to the bank. Fire risk is far too remote n their cases, and insistance on fire-insurance would have been an unjust imposition on the parties. In the case of the Agricultural loans issued under the auspices of the Reserve Bank itself, crop-insurance, or drought-insurance, or flood-insurance are not insisted on by the concerned banks, though the risk is patent.

Since small banking is not profit-yielding, substantial Reserve is hard to build up. But the bank has conformed to the rules under the Act in the matter faithfully.

The bank did not seek to attract heavy deposits, as the investment market was risky, and as it had not received licence, and as it was considering discontinuance of banking. To have received deposits under the circumstances would have been to the detriment of depositors.

The bank has maintained the required books, and it is worked,—commensurately with safety,— practically honorarily, and hence the lack of the multiplicity of records current in heavily-staffed banks.

The bank has issued no reckless or unsafe loans,—like the State Bank and Eastern Bank to the Mundhra group,— nor any loans to Directors,—like the Mysore Bank's 70 lakhs, and the Travancore Bank's 80 lakhs to their Directors!

Legislative enactments and the legal system have made some of the loans sticky. This is the case of all banks, licenced or unlicenced. The Mysore Bank has given 10 lakhs loans to the Kapila Textiles, Nanjangud, many years old, with no immediate prospects of recovery. That is one out of scores of such cases.

The inspection report has not shown that there is any instance, during the last 20 years, in which the bank has failed to repay holders of matured fixed deposits. In fact within 3 days of the receipt of your letter we have returned nearly Rs. 12000, or over 25% of the total F. Ds.

Just as 60% of the shares are contributed by the Directors and their relatives, the Deposits also are mostly by the Directors' relations and friends. Therefore the Directors cannot be working to the detriment of depositors.

Their sole object is to safe-guard the interests of depositors as well as share-holders. They will meet every obligation as it arises. Therefore the conclusion in the inspection report is not in accordance with facts.

Therefore we beg to submit that the application of Sec. 22 does not arise. It would not be a bona-fide application of the section.

ut there is the fact that the bank has not eased its capital as required by Section 11. refore the bank cannot confirm its old iest for licence. Hence, in September we approached you for advice regarding conversion of the company into a non-king one. You have been kind enough to cate in your letter No. Bks. 1397 dated 11-1957 the procedure to be followed, and Directors are considering taking action on lines at the forth-coming annual General Meeting. Meanwhile they have resolved on discontinuance of receipt of deposits under banking.

In view of these facts we would request you to kindly defer the issue of the proposed notice of refusal of licence, pending the formalities relating to the change over.

Yours faithfully,
For The Mandayam Banking Co. Ltd
G. SRINIVASA JOSYER.
Manager.

POPULAR BOOKLETS.

A Victorian Statesman	0—4—0
Winston Churchill	0—4—0
Philosophy & Philosophers	0—4—0
Problem of Wealth	0—2—0
The Tree of Happiness	0—2—0
ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—0
Small-pox and its treatment in Vedic Times	0—2—0
The Indian Tangle	0—2—0
Mysore and H. E. The Governor General.	
I C. R's Address to the public	0—2—0
II C. R's Address to Students	0—2 0
World Unity	0—2—0
Republic Day	0—4—0
Stink & Odour	0—4—0
Cauvery in Mythology	0—4—0
Patanjali & Yoga	0—4—0

Coronation Press, Mysore.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road. Mysore

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೦—೪—೦.

Life of Saint Anantarya, in English and Hindi. 1—0—0.

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

* * *

Messrs ORIENTAL BOOK AGENCY, POONA.

Kindly send us at once 4 copies of Bhojaraja's "Shringara Prakasha", by Ry. parcel.

* * *

Please send 4 copies of "Shringara Prakasha' very urgently. (11-10-57.)

* * *

SANSKRIT PUSTAK BHANDAR, Oriental Booksellers. Calcutta 6.

Please supply the following books per V.P.P. or Rly. parcel.

1 "Shringara Prakash" of Bhojaraja.

1 Vymanika Shastra or science of Aeronautics. by Maharshi Bharadwaja.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." „ 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,

with copious introduction and notes. „ 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಂ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

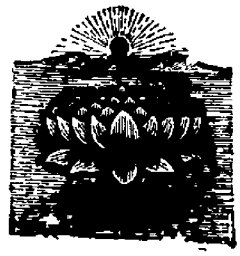
ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

egistered No. M. 4359.



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

roprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

OL XVIII No. 24-25] Monday 31-3-1958 & 7-4-58 [PRICE 0—1—6.

COMPULSORY INSURANCE OF MOTOR VEHICLES.

We offer Cheapest Rates for
"COMPREHENSIVE POLICIES"
and other attractive terms for all types of
Motor Vehicles

PLEASE CONSULT :

THE SECRETARY,

Mysore Govt. Insurance Department, Bangalore

OR

THE NEAREST AGENT.

POOR DAD!

One of the latest hospitals built in El Paso, Texas, has installed two oxygen tanks in the waiting room to revive fainting fathers-to-be. Some expectant fathers certainly get the wind up. From Detroit comes the report of one who was so agitated that he walked straight through the glass door of the maternity ward!

In some primitive countries they make a tremendous fuss of Dad. He is provided with both ante-and post natal care, and in comparison Mum has a very rough time.

South America is a particularly good place for expectant fathers. In one Indian tribe it's the custom for Mother to give birth with the minimum of trouble, and very shortly afterwards to carry on with her work. Her husband, however, takes to his hammock for two weeks and howls with pain, while friends try to comfort him!

Among the Roucouyenne Indians Dad spends a month recovering from the strain of the birth! Mum's convalescence is much shorter, for while her husband lies cuddling the baby, she has to chop wood, cultivate their plot of land, and cook meals for her bedridden spouse!

This odd system, in which the father pretends to be suffering the same pain as the mother, is called couvade, a word derived from the French "couver," to hatch. It isn't limited to South America, but has been observed by travellers in Borneo, China and parts of Africa.

Some years ago there was a case even nearer home, in Cambo, Southern France. The mother got up two hours after the birth, but Father stayed in bed for ten days while she did the housework, entertained guests and provided him with invalid food!

LEFT-HANDED

Is it really true that left-handed people are generally cleverer than right-handed? And are more left-handed children being born in Europe since the end of the war?

An emphatic "yes" is the answer given to both these questions by a panel of experts who have been studying the fascinating subject of left-handedness. A right-handed German schoolmaster declares that the left-handed are, in brain power, far superior to the right-handed.

"No left-handed boy is, or could be, a fool," he states.

A society for the cultivation of the left hand was once started in London but never had sufficient backing to flourish. Its slogan was: "Left-handed folk are all-right." A few years ago a Midland company was formed to deal in all tools for left-handed people. Both the directors were right-handed.

Twice as many men as women are left-handed in Britain, and left-handedness is about four times as common in twins as in ordinary people, but only one of the Dionne quintuplates, Marie, is left-handed.

What causes left-handedness? Doctors say it's concerned with brain development. In the right-hander the left side of the brain is bigger, and in the left-hander the right side. One reason why so many people are right-handed is that they see things more quickly and easily with their right eye than with the left!

GUESSING ABOUT MOON

As men get nearer and nearer to achieving a flight through space to the moon, 238,000 miles from the earth, millions of people all over the world are asking the question: "Is there any life on the moon *now*, and, if so, what form does it take?"

Hundreds of astronomers have said there is no life there, that it would be impossible for man to live on the strange, cratered surface where all structures would have to be specially protected from the terrible heat and cold of lunar day and night.

One U.S. scientist has just advanced the theory that nobody lives on the moon now because people there fought an atomic war thousands of years ago and wiped themselves out!

"This is not as far-fetched as it sounds,' he says. "Some astronomers believe life exists in the solar system. The moon, being smaller than the earth, cooled off faster and they got ahead on atomic research."

Some scientists believe that on the moon the life-span of human beings could be greatly increased: perhaps doubled. "If th t proves to be true, many of the great thinkers of the world will go to the moon to carry on their work in—if not a second youth—at least a second middle age," says a British scientist.

If there is life on the moon already, it is in a very low form, thinks another expert. Some years ago, Professor W. H. Pickering, of Harvard University, declared that life on the moon is absolutely certain. He was convinced that markings he had seen there were caused by vegetation, but other astronomers said they might be merely shadows.

More recently the theory has been advanced that the first earth-men on the moon may find conditions there even more austere than they expected. This is because the moon's feeble atmosphere is a thousand times thinner than scientists had calculated.

So one of the first tasks of lunar pioneers must be to find natural caves or volcanic shafts that could be filled with imported air and made habitable. Earth-men would have to build cities in the moon's enormous craters, which are believed to have been originally caused by giant meteorites.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/50	1.25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

The Rationalist

THE GRAND BOOKS OF INDIA

The poet's will and the conduct of his life are not transformed when he gives immortal shape and form in metre and words to his vision. But the mystic's entire personality is illuminated and transformed.

His will is God-centred and no longer his own. His powers become angelic and his comprehension godlike. He can recapture his experience, unlike the poet, at will, and strive to incorporate and incarnate its values on earth.

The Spanish writer, J. Mascoro, described the Upanishads as the "Himalayas of the Soul." Just as that great mountain range determines the climate, the rainfall, and the physical features of this peninsula, so do the heights of light and wisdom determine the scope and the quality of the spiritual life of the race that inhabits it.

In point of popularity the Upanishads are second only to that great charter of Hinduism —the Gita. Ten of the Upanishads are marked as important and they are commented upon by Shankara, Ramanuja and Madhva.

They were translated from Sanskrit into Persian by Dara-Shikoh, son of Shahjahan, in Kashmir in 1640. One Le Gentil, a French resident of Faizabad, attached to the court of Shuja Uddaula, presented the manuscript to Antequetil Duperon who rendered the Persian version into Latin in 1801.

Schopenhauer after reading them exclaimed, It is the most profitable and most elevated reading which is possible in the world. It has been the solace of my life, and will be the solace of my death."

Max Muller describes the Upanishads "as the light of the morning, like the pure air of the mountains, so simple and so true if once understood."

The American savant Thoreau rebuked his countrymen, and tried to awaken them to the spiritual values of life by saying: "Do not read the (New York) Times; read the 'eternities'."

The Upanishads represent the 'eternities'. They set down for humanity the perennial philosophy in its vastness and variety. In the Upanishads we find the inspired reaction of the great mystic seers of India to the eternal problems of man, these mainly pertaining to the mystery and the meaning of life.

Like all the great classics, the Upanishads have the quality of self-renewal. They are not without a definite message for our distracted age.

When we ponder over them they give an answer to our present problems. On this significant count, they are neither old nor new, they are eternal.

Modernity is a question not of date but of outlook. The chief appeal of the Upanishads consists in their power to produce from age to age the necessary corrective to men's conduct, by re-creating the spiritual ideal which gives them the vision of the truth. "Where there is no vision, the people perish."

The Upanishads are the concluding portions of the Vedas. The Vedic vision of the seers is the poetic testament of a people's reaction to the wonder and awe of existence.

The wonder and the poetry of the Vedic hymn is deepened and widened by the meditation of the seers. The seers of the Upanishads spoke of religious truths from the depths of

ıystic experience. Their's is a first-hand eport of truth.

Mystic experience is the result of the total urrender of man to the spirit, unlike that of he poet who only surrenders his cognitive and ffective aspects (thinking and feeling)

The truth imparted to the disciples by the ishis was regarded as invaluable; and they ıave shown a reluctance to impart the highest ruths to everyone without discrimination. They imparted the truths only to those who atisfied them about their worth and spiritual itness for receiving the instruction.

The Upanishads are the admitted basis of ıll the philosophical systems of India not ncluding heterodox Buddhism. The language hough never bereft of charm, is mostly symbolic.

The style is elliptical and needs explanation. The method is the method of dialogue. The dialogues are long. Women, kings, and ordinary men figure in it.

The dialogue form helps to thrash the pros and cons of the problem and bring out the rational method of the Upanishads. The discussions are objective.

What gives the Upanishads their unique quality and unfailing human appeal is the earnest sincerity of tone as of friends conferring upon matters of deep concern. Philosophy, to the Indian mind, is what matters most.

It may be asked what exactly is the substance of the Upanishads, and whether all of them teach the same doctrine. The agreement among the commentators does not extend beyond the general recognition of the unity of the Upanishadic teaching.

They widely differ as to what exactly the nature of the teaching is. To the modern student there is no one view running through all the texts.

Some are flashes of thought, others are long chains of arguments with profound illustration, and yet others are poetic visions. But one does not miss the general tenor of the imperishable truths in them.

Their philosophy, according to the great tradition of Sankara, is predominantly monistic and idealistic. The central reality is the divine ground called "Brahman"

But for Brahman they cannot exist. They or anything as a matter of fact has no existence apart from Brahman.

He is the sole and whole Reality. Objective analysis has taken the seers to this principle which cannot be described in intellectual terms. We can only intuitively realise it and that realisation unites us with it.

The subjective analysis of the Upanishadic seers has taken them to the concept of Atman. They have analysed man and seen that he is in essence the 'spark divine', overlaid by thick layers of unreality.

The eternal self in man is apparently overcome by his passions, lust, and greed, and this makes him blind to his real nature. Philosophical analysis and meditation will tell us that the imperishable in man is the Spirit.

The body, intellect, and faculties work because of it. This Self in man is not a stranger, nor is it separate or other than that Brahman. As long as man suffers from unregenerate desires, the separatist vision continues, and we have conflicts and competition.

The manifest destiny of man is twofold, to desire and to actually identify himself with the Spirit i.e. Brahman. and gain unitive knowledge of the divine ground. The Upanishads effect the Brahman-Atman equation.

It is brought out in the Chhandogya Upanishad in the dialogue between Uddalaka and his son, Shvetaketu, and in the Brihadaranyaka Upanishad in the dialogue between the immortal couple, Yagnavalkya and Maitreyi.

The nature of the supreme is realisable by effort and discipline in the depths of one's

soul even in this very lifetime. The Kingdom of Heaven is not yonder there, it is within us.

It is not derivative and external to us. It is an inward growth, it is the rediscovery of what is within us. It is native to all of us.

We need to become conscious of it. It is but a self-revelation. Perfection is transformed life, it is not a change of place or circumstance.

The spiritual soul after realisation is not content with individual perfection, but strives hard to incarnate the values on earth and incorporate them in life. He transforms the earth into a heaven!

The fundamental realisation of the oneness of Reality helps him to form a fellowship with men. He loves others not as such but as himself, because he feels his identity with them. The Upanishads declare that all love is there because of the Atman.

That is the reason why all religions exhort us to seek first the Kingdom of Heaven, and assure us that all other things will be added unto us.

Our current civilisation seeks first all else—brain, power, brute-strength and latest scientific gadgets—and forgets the Kingdom of God.

The process of regeneration requires of us to tread the path which is sharp like the 'razor's edge.' We must acquire ceremonial purity, ethical excellence, and uninterrupted spiritual meditation to attain the goal.

Rupture with normal life is not necessary. All the values, physical and economic, have to be harnessed to the spiritual end, and not erected into separate goals. We do not need to suppress our desires, we need to sublimate them.

The universal, progressive, non-sectarian, rational religion of the Upanishads has attracted the West for some time. The German renaissance represented by Schopenhauer, Hartmann and Weitzsche, the American philosophy in the writtings of Emerson, Walt Whitman, and Thoreau: the poetry of W. B. Yeats, G. W. Russell, and George Moore of Ireland have been mainly influenced by the Upanishads.

On the Continent, the great thinkers, Materlinck, Romain Rolland, and Keyserling are influenced by the philosophy of the Upanishads. Today a group of the great contemporary British thinkers-Aldous Huxley, Gerald Heard, and poet Christopher Isherwood—are members of the Vedanta Society (Ramakrishna Mission), Hollywood, California.

The Upanishads are the main-spring of the world's idealism. George Russell, the Irish poet, popularly known as A E. says: "Goethe Wordsworth, Emerson and Thoreau, among moderns, have something of this vitality and wisdom, but we can find all they have said and much more in the grand sacred books of the East!

"The Gita and the Upanishads contain such godlike fullness of wisdom on all things that I feel the authors must have looked with calm remembrance back through a thousand passionate lives, full of feverish strife or with shadows, 'ere they could have written with such certainty of things which the soul feels to be sure." P.N.R.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

Proceedings of the Government of Mysore, Bangalore, 27-11-57.

"Sanction is accorded for the purchase of 54 copies of the book, 'Maharaja Bhojaraja's Shringara-Prakasha', provided the Government Educational Institutions have not purchased them individually, the cost thereon being met from the sources pointed out by the Director of Public Instruction, Bangalore, and the Director, Literary and Cultural Development, Bangalore."

By order and in the name of the Government of Mysore,

Secretary to Government,
Education Department.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." „ 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. „ 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಮ್.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore. and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XVIII No. 26] Monday 14-4-1958 [PRICE 0—1—6.

COMPULSORY INSURANCE OF MOTOR VEHICLES.

We offer Cheapest Rates for
"COMPREHENSIVE POLICIES"
and other attractive terms for all types of
Motor Vehicles

PLEASE CONSULT :

THE SECRETARY,

Mysore Govt. Insurance Department, Bangalore

OR

THE NEAREST AGENT.

MYSORE CITY

Total area .... 14.43 Sq. miles.
Population (as per 1951) Census 2,44,823
Approximate population today 2,75,000
Dicennial Increase rate 12.34
Mean Dicennial Birth Rate 28.29
do do Death Rate 12.34
Density of Population (per sq mile) 16,967
Infants per 10,000 of population Male .98
Female .90
Total 198
Young children per 10,000 of population (Age Group 1 to 4) Male 427
Female 406
Total 833
Boys and Girls aged 5-14 per 10,000 of population Male 1268
Female 1305
Total 2573
Percentage of Literacy 42.6
Literacy among males 52.9
„ females 31.7
Per capita incidence of Local Taxation (Assuming population to be 2,75,000) 13.50 rupees (Approx)
Per capita Debt (Municipal) (Assuming Population to be 2,75,000) 26.06 rupees (Approx)
Total No. of houses 27,051
Total length of roads (Figure relates to 1955-56) 159 miles, 2½ furlongs.
Concreted 1 mile 3 furlongs
Tarred 47⅓ miles
Gravel roads 40⅔ miles
Macademised roads 70⅝ miles
Total No. of Public Fountains 684
One P.F. for about 940 heads of population.
Total No. of street lights 3098
One street light for 90 heads of population.
Total expenditure on street lighting (1958-59) 1,20,000.
Total No. of scavengers employed (1955-56) 857
For every square mile 55 scavengers.
Percentage of expenditure on health (In relation to total expenditure)
Total payment towards salary of scavengers 4,40,020.
Percentage of expenditure on roads. (In relation to total expenditure).
Total Debts outstanding (1958-59) Rs. 74,16,825/-
Interest payable in 1958-59 35,620/-
Expenditure on salaries, and allowances etc. 13,67,587
Percentage of total expenditure Approximate. 33.00
Total value of the securities held and investments made by the Municipality 1958-59. Rs. 58,700
Total interest earned. 2181.
Total daily supply of water 5 3 Ml. gls,
Per capita supply (daily) 20 gallons.
Total expenditure on grants-in-aid (1958-59) budget. 37,130.
According to Interpellations 25,588
Total income from rents on buildings and lands. Rs. 32,500.
Sinking Fund Nil
Reserve Fund Nil
Debt Redemption Fund Nil
Depreciation Fund Nil
Income from the sale of manure and compost

From compost	3,000
From Manure	500
Total	3,500/-

The Municipality derives approximately:
56·5 percent of its income from Rates an Taxation.
3·5 percent from realisation under Speci Acts.
14·5 percent from property and power.
15·5 percent from Grants and Contrib tion.

10·0 percent from Mis. San. Cess
(See page 1 of the book for figures)
The Municipality spends approximately.
10·00 percent on General Administration
3·00 percent on public safety
43·25 percent on public works
40·75 percent on public health
4·00 percent on miscellaneous heads
(See page 3, expenditure)
All these figures include a major portion allotted to maintenance of establishments.

No. of tongas in Mysore	460
License fee	3701-0-0

Pure Establishment charges of the Municipality. According to Budget 58-59
Pay Rs. 9,33,400 In 1956-57
Allowances Rs. 13,056.
Budget Estimated for 1958-59.

Pay	Rs. 8,40,391
Dearness allowance	Rs. 4,93,212
Conveyance allowance	24,100
Duty allowance	9,884
Grand Total	13,67,587
Estimated Income from Town Hall	Rs. 19,524
Estimated Income from Sewage Farm	1,46,000
Fees and Revenue from markets	2,51,000
Water Revenue (Gross)	3,00,030
Tolls	1,00,000
Octroi	9,50 lakhs

RIGVEDA-SAMHITA PADA TEXT

In Devnagari & Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15-0-0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

SIR MONIER WILLIAMS'S

ENGLISH-SANSKRIT DICTIONARY

NEWLY REPRINTED

RS. 45/-

APPLY:

MANAGER,
Coronation Press, Mysore

THE MANDAYAM BANKING COMPANY, LTD.

20th ANNUAL GENERAL MEETING

The 20th Annual General Meeting of the Mandayam Banking Company, Ltd., was held on the 10th instant under the Chairmanship of Sri N. Krishniengar, B A., L.C.E., M.I.E., Rtd. Superintending Engineer. Welcoming the shareholders, the Chairman observed:

"Twenty years ago the starting of a bank for Mandayam Community was being urged in the Mandayam Conferences. The late Sri R. Tirunarana Iyengar, who was gifted with considerable public spirit pressed Sri G. R. Josyer to move in the matter, and as a result of their efforts, the Mandayam Banking and Insurance Company was registered under the Mysore Companies Regulation on 1-12-1937. The signatories to the memorandum were Messrs R. Tirunaraniengar, B.A., G. R Josyer, M.A., F.R.E.S, M. Doreswamy Iyengar, B.A., B.E., M. Venkatakrishnaiah, B.A., LL.B., N. V. Charie, N. Anandalwar, B A, B C.E., and M. N. Srinivasan, B SC. HONS, LL B., and the first Directors were Sris R Tirunarana Iyengar and G. R. Josyer.

A small capital of Rs. 2500 and some deposits were collected, and the bank began to function on a modest scale. It was paying good dividends from the first year.

Within a few years the law about Insurance Companies was changed, and banks had to confine themselves to banking. So the Insurance side which had not commenced had to be dropped. The paid up capital of the bank was kept at Rs. 2500. In 1948 the Registrar of Companies in Mysore required that under the then Rules the paid up capital of the Bank had to be raised to Rs. 25000. With some difficulty and persuasion of depositors that was done.

On the merging of the State with India, Banking came under Central Rules which had to be strictly complied with. The Reserve Bank was appointed licenser and controller of all banks. Under it no bank could work with less than Rs. 50000 paid up capital.

As the future of banking is uncertain we could not take the risk of persuading our shareholders to invest another Rs. 25000 in shares. Further, money-lending and recovery are becoming very difficut, and small banking is unprofitable. Therefore we have to stop banking.

With regard to the means of doing so we have consulted the other local banks which have changed from banking, and received the advice of the Reserve Bank also.

Banking has to be discontinued, but as the Company is worked selflessly, it can serve the public usefully in other lines, and work with profit to the shareholders.

The Bank has been working for 20 years with perfect safety to depositors. But that chapter has to be closed, and a new chapter has to be opened. The balance sheet of the 20th year is now being placed before you, as also the other matters which you have to consider regarding the future of the Company.

I welcome you all to this 20th Annual General Meeting, and seek your valuable guidance on the several matters to be considered."

After approving the Audited Balance sheet of 1957, the meeting elected Directors and Auditor for 1958, and unanimously passed Special Resolutions approving discontinuance of Banking and shifting over to industrial and commercial undertakings, altering the name of the company into "Mandayam Corporation, Ltd.," and approving the consequential changes in the Memorandum and Articles of Association.

With a vote of thanks to the Chair the meeting terminated.

FUNDAMENTAL RIGHTS

BY SIR B. L. MITTER

The chapter on Fundamental Rights in our Constitution is a difficult chapter. It aims to achieve the purposes set out in the preamble, namely, to secure to all the citizens of India social, economic and political justice, liberty of thought, expression, belief, faith and worship, equality of status and of opportunity and to promote among them all Fraternity assuring the dignity of the individual and the unity of the Nation. For this purpose a number of Rights are formulated in abstract terms, and it is enacted that

"All laws in force in the territory of India immediately before the commencement of this Constitution, in so far as they are inconsistent with the provisions of this Part (Fundamental Rights) shall, to the extent of such inconsistency, be void". (Sec. 13.)

It is realised that in the existing laws there are many such inconsistencies. Hence, Sec. 372(1) enacts that

"Subject to the other provisions of this Constitution, all the laws in force in the territory of India immediately before the commencement of this Constitution shall continue in force until altered or repealed or amended by a competent Legislature or other competent authority". (Sec 372).

Thus, notwithstanding the fact that the existing laws are kept alive, they are kept alive subject to the provisions of Section 13 quoted above. Such portions of the existing laws as are inconsistent with such provisions are declared void. In other words, the existing laws automatically stand amended and are brought into accord with the Fundamental Right of the Constitution.

How much goes and how much remains may be matters of controversy, and it was felt undesirable that such automatic amendments should be left in uncertainty. Hence, it is provided, in Sec. 372 that within two years, the President may make necessary adaptations and modifications of the existing laws and the adaptations and modifications, so made, "shall not be questioned in any court of law." The President will probably act in accordance with the advice of his Council of Ministers, though there is no provision in the Constitution that he is bound to be so. (Sec. 74). It comes to this then, that the President is given extensive legislative power, the exercise of which cannot be scrutinised by any court. It may be contended that this domination of the legislature by the executive is inconsistent with the conception of democracy. The argument that the President being the choice of the people, it is immaterial whether he acts in an executive or a legislative capacity, is not convincing. He will be chosen by indirect and not direct election. The real justification for investing the President with large legislative power may be that it is for a brief transitory period till the normal functioning of the three branches of the Constitution—executive, legislative, and judicial, gets going.

An interesting situation may arise if the President omits to make adaptations or modifications of any existing law which may in parts offend against any Fundamental Right. It will then be for the courts to decide the extent, if any, to which such law is inconsistent with any such Fundamental Right. This may be a rich field of litigation for the display of legal acumen.

One Fundamental Right is of a novel character and there is no existing law to confound it. It is Abolition of Untouchability. Sec. 17 enacts.—

"Untouchability" is abolished and its practice in any form is forbidden. The enforcement of any disability, arising out of "Untouchability" shall be an offence punishable in accordance with law."

The term "untouchability" is not defined in the Constitution. The Oxford Dictionary gives this meaning:—

"Untouchable" is a non-caste Hindu whom a caste man may not touch. According to this meaning, "untouchability" is a matter of social status. Its abolition is a measure of social justice. Practice of untonchability is forbidden by Sec. 17. The effective part of the section, however, is the creation of a new offence. The ingredient of this offence is enforcement of any disability arising out of untouchability. The disabilily must refer to civil disability, i e., denial of a legal right. Ordinarily, denial of a legal right gives rise to a right to damages. Under Sec. 17, it is made an offence. Thus any person who denies to another a legal right on the ground of untouchabiiity, exposes himself not only to civil action for damages, but also to criminal prosecution.

This provision may go a long way to bring about civic equality. To what extent, it may bring social justice in the sense of promoting social intercourse on an equal footing, is doubtful. An "untouchable" may still be excluded from social functions. A caste-man cannot be prevented from taking a bath to wash away the pollution of touch of an "untouchable" or from throwing away food touched by him. There is a distinction between civic equality and human equality. The one may be a first step to the other. It is not till human equality is established that we can claim to have made a homogeneous people or a homogeneous nation.

The Constitution has imposed this moral responsibility on caste-Hindus. Our present caste-distinction, based as it is on birth and rigidly maintained on this contingency alone, does not permit any internal change by the acquisition of merit or the commission of sin. Such change cannot be effected by legislation. Advance of the low in the scale of economics, education and enlightenment is the only means to bridge the gulf. This is the obligation of high descent.

"THE RATIONALIST."

Subscriptions:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2.50	1.25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit, Mss. Book-collections, or funds for publication of precious ones, will be amply acknowledged.

G. R. JOSYER.
M.A. (HONS), F.R.E.S.
Director.

MYSORE, INDIA.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." „ 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. „ 4.

Sociology

by Ram Gopal, and G. R. Josyer.

" Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः. पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

egistered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

roprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

OL XVIII No. 27] Monday 21-4-1958 [PRICE 0—1—6.

COMPULSORY INSURANCE OF MOTOR VEHICLES

We offer Cheapest Rates for
"COMPREHENSIVE POLICIES'
and other attractive terms for all types of
Motor Vehicles

PLEASE CONSULT:

THE SECRETARY,

Mysore Govt. Insurance Department, Bangalore

OR

THE NEAREST AGENT.

FROM

Dr. SUMITHRA DODDANNA GOWDA, Ph D. (Lond.),

M.Ed., (Leeds), B.A., B.L., (Madras), Barrister-at-Law of the honble Society of the of the Inner Temple (Lond), and Advocate,

Appeal to the Hon'ble Graduate Voters:

Dear Friend,

I am sure you are awate that I am contesting for one of the 2 vacant seats of the Mysore South Graduates' Constituency. In this connection, I would like to bring this manifesto to your kind consideration and to request you to support me by giving your valuable First Vote.

It shall be my utmost endeavour to use all my experiences and knowledge which I have gained by being an active Member of 2 Indian Universities (Madras and Mysore) as Sentor, Councillor, Examiner, and by being a Member of 2 English Universities (Leeds and London) as a Research Student in Social Education, Administration of Education, Law and Justice, and by being a member of the Hon'ble Society of the Inner Temple, The Royal Society of Teachers and Royal Asiatic Society, in your service and in the betterment of the State and Coun ry.

Because of my strong desire to gain a first hand experience of the working of the Mother of Parliaments, I was a frequent spectator and visitor in the colonial galleries of the Houses of Parliament in London during my second visit to U.K. from 1950-55.

Being the son of a Village Magistrate and a land-holder in Bellary District, mechanised agriculture and Industrialisation for India have been my ideals from my youth onwards.

I belong to no named party because of my faith in the Graduates Constituency as the most intellectual, cultured, thoughtful and independent one. As such, it cannot be sole monopoly of any one party and cannot be won by flattery, false promises or even by threats and use of force. The party spirit and procedure and discipline defeat the very purpose of the creation and service of the Upper House in the Constitution.

I am a staunch believer in a democracy which has been specially charged with the well-being of the many minorities. I also believe in the equal and impartial representation among the few major sections themselves, especially the Adi Karnataka one, and in the greater representation of women in the various services of the State.

It is one's right as well as duty to vote. At the call of the country one should not be wanting in the performance of either of them.

Voting date 4—5—1958.
Voting Method As in the case of Legislative Assembly by Preferential votes.

Thanking you,

Always yours, sincerely,
DR. SUMITHRA DODDANNA GOWDA.
"Beverly",
No. 55, Lalbagh Roan, Bangalore 2.

WINSTON CHURCHILL

When Lady Violet Bonham Carter first met Sir Winston Churchill he sat next to her at a public dinner, and just before the end asked suddenly: "How old are you?"

"Nineteen" she replied.

"Ah!" he cried. "And to think that I am thirty-eight. Already thirty-eight! My life is finished Is it worth going on living when one has lost one's youth?"

He then talked of the shortness of life, how little time was granted to the miserable human race, and concluded; "We are all nothing but worms, miserable worms!"

Then, defiantly, with a malicious gleam in his eye: "Yes, nothing but worms, miserable worms, but I, you see, I intend to be—and shall be—a *glow*-worm!"

Princess Bibesco, who has known him for more than forty years, tells other intimate stories in a shrewd study of his life and personality, "Sir Winston Churchill Master of Courage".

At the baptism of his grandson, Winston II, a lady exclaimed: "My dear Prime Minister, what an extraordinary likeness! He is the image of you!"

"That is true," Churchill replied. But you know, all babies look like me!"

At Harrow he was fag to head prefect Hicks (later Bishop of Lincoln), who often caned him for slacking or offending against the school rules! After the first caning he turned round and told Hicks: "I shall rise above you later on!"

Hicks replied, "You shall have two more strokes for what you have just said," and administered them. Then, as he went out, young Winston added: "I am leaving, but what I said stands!"

After World War I, Princes Bibesco was walking with him on the Kent cliffs near Lympne when he pointed towards the horizon and said (referring to the time when he was First Lord of the Admiralty): "Exactly seven years ago, to the very day, I ordered the Grand Fleet to proceed from the North Sea to the Channel. And I had no intention of consulting it. Afterwards, I informed the Prime Minister, who informed the Cabinet. I had no right to do so, but I did it all the same."

He said this, she adds, like a little boy determined to have his own way, whether the authorities above him liked it or not. The Fleet had been ordered to disperse after the North Sea manœuvres, but the counter-order arrived and it steamed to the Channel.

Winston had taken the entire responsibility, but the passage between France and England was barred to the German fleet for the war's duration.

Towards the end of the 1939 war, he attended a dinner given in his honour at Ankara. The menu included Bosphorus lobsters, turkeys, asparagus with hot butter sauce and other dishes which had long since vanished from our own rationed dinner tables.

He didn't miss a mouthful, but his Government colleague, Stafford Cripps, a vegetarian, refused many of the delicacies. Glancing mischievously at him, Churchill said to the lady on his right: "I am glad I am not a herbivore. I eat what I like, I drink what I like, I do what I like!" Then, with a glint: "And *he*'s the one to have a red nose!"

After he was voted out of office and the Socialist government took over, someone was arguing about who deserved the credit of being the real founder of the Labour Movement in England.

"Christopher Columbus" said Churchill. "Why?" asked one of his hearers. "Because," he replied, "when he started! Columbus did not know where he was going; when he arrived, he did not know where he was! And he did it all with other people's money!"

(*Continued on page 6.*)

SANSKRIT WISDOM

When some time ago we published the 64 Arts or Kalas which were in vogue in Ancient India for the information of our readers, it brought us an appreciative communication from the learned Editor of the 'Devasthan Patrika" Srirangam, asking for the original list in Sanskrit.

Following are the 64 Arts as enumerated in the work called "Shyva Thantra". The corresponding English names are also given to facilitate understanding

English	Ranskrit
The sixty-four arts are:	अथ शैवतन्त्रोक्तचतुष्षष्टिकला लिख्यन्ते :-
1. Singing.	१. गीतम्.
2. Playing on various Musical instruments.	२. वाद्यम्.
3. Dancing.	३. नृत्यम्.
4. Acting, gesticulation, and mimicry.	४. नाट्यम्.
5. Drawing, Painting, and caligraphy.	५. आलेख्यम्.
6. Painting designs on the body with musk-paste and other fragrant substances.	६. विशेषकच्छेद्यम्.
7. Preparing for worship with various designs in rice and flowers.	७. तण्डुलकुसुमबलिविकाराः.
8. Preparing a bed of flowers.	८. पुष्पास्तरणम्.
9. Colouring the teath and limbs, and articles of apparel.	९. दशनवसनाङ्गरागाः.
10. Paving a floor with precious stones.	१०. मणिभूमिकाकर्म.
11. Preparing a bed.	११. शयनरचनम्.
12. Using a water-pot as a musical instrument.	१२. उदकवाद्यम्.
13. Treading on water.	१३. उदकघातः.
14. Showing miracles of various kinds.	१४. चित्रायोगाः.
15. Preparing chaplets and wreaths of flowers.	१५. मालयग्रथनविकल्पाः.
16. Making ornaments of flowers for the ears, the braid etc.	१६. शेखरापीडयोजनम्.
17. Adorning the body with clothes and ornaments.	१७. नेपथ्ययोगाः.
18 Painting ornamental figures on the ears.	१८. कर्णपत्रभङ्गाः.
19. Making perfumes and cosmetics.	१९. गन्धयुक्तिः.
20. Manufacturing ornaments of various designs.	२०. भूषणयोजनम्.
21. Jugglery.	२१. ऐन्द्रजालम्.
22. The Art of disguise.	२२. कौतुमारयोगाः.
23. Sleight of hand.	२३. हस्तलाघवम्.
24. Culinary Art.	२४. चित्रशाकपूपभक्ष्यविकारक्रिया
25. Making drinks and spirituous liquors.	२५. पानकरसरागासवयोजनम्.
26. Weaving and needle work.	२६. सूचीवापकर्माणि.
27. Working puppets by strings.	२७. सूत्रक्रीडा.
28. Solving riddles.	२८. प्रहेलिका.
29. Capping verses.	२९. प्रतिमाला.
30. Skill in pronouncing tongue-twisters.	३०. दुर्वचकयोगाः.

31. Deciphering manuscripts.	३१. पुस्तकवाचनम्.
32. Dramaturgy and story-writing.	३२. नाटिकाख्यायिकादर्शनम्.
33. Completing of incomplete verses.	३३. काव्यसमस्यापूरणम्.
34. Making ligatures, canes and arrows.	३४. पट्टिकावेत्रबाणविकल्पाः.
35. Spindle work.	३५. तक्षकर्माणि.
36. Carpentry.	३६. तक्षणम्
37. Architecture.	३७. वास्तुविद्या.
38. Testing valuable metals and precious stones.	३८. रूप्यरत्नपरीक्षा.
39. Alchemy.	३९. धातुवादः.
40. Colouring precious stones.	४०. मणिरागज्ञानं.
41. Knowledge of latent minerals.	४१. आकरज्ञानं
42. Nursing and treating plants.	४२. वृक्षायुर्वेदयोगाः
43. Setting game rams, cocks andq uails to fight as sport.	४३. मेषकुक्कुटलावकयुद्धविधिः
44. Teaching parrots and other birds to imitate human speech.	४४. शुकशारिकाप्रलापनं
45. Making an enemy quit his place by means of a charm.	४५. उत्सादनं.
46. Cleaning and dressing the hair.	४६. केशमार्जनकौशलं
47. Reading letters removed from one's sight, and divining the nature of substances held in another's closed palm.	४७. अक्षरमुष्टिकाकथनं
48. Knowledge of books written in the language of barbarians.	४८. म्लेच्छितकविकल्पाः
49. Fluently talking in the different Indian dialects.	४९. देशभाषाज्ञानं
50. Reading good or bad omens.	५०. पुष्पशकटिकानिमित्तज्ञानं
51. Making diagrams etc, by means of letters arranged in different orders as mystical formulae to be worshipped, or worn as an amulet.	५१. यन्त्रमातृका
52. Splitting hard substanees such as diamonds into two or more pieces of different shapes.	५२. धारणमातृका
53. Reading the thoughts of others, and bringing them out in a verse.	५३. संपाठ्यं.
54. Lexicography.	५४. मानसीकाव्यक्रिया
55. Knowledge of prosody.	५५. क्रियाविकल्पाः.
56. Increasing the number of an object by various devices.	५६. छलितकयोगाः.
57. Playing tricks.	५७. अभिधानकोषच्छन्दोज्ञानं
58. Showing off one's clothes as made of a superior texture than what they actually are.	५८. वस्त्रगोपनानि.
59. Playing at dice.	५९. द्यूतविशेषः
60. Attracting remote objects.	६०. आकर्षक्रीडा.
61. Playing children's games.	६१. बालक्रीडनकानि.
62. The practice of charms.	६२. वैनायिकीनां विद्यानां ज्ञानं.
63. Fore-knowledge of the party going to win in a debate. and	६३. वैजयिकीनां विद्यानां ज्ञानं.
64. Keeping goblins and vampires under one's control.	६४. वैतालिकीनां विद्यानां ज्ञानं.

इति श्रीभागवतटीकायां
श्रीधरस्वामी.

SANSKRIT AND GERMANS

The story of the discovery of a vast number of manuscript fragments in Chinese Turkestan by the German expedition 50 years ago and of their preservation in the Academy of Sciences, Berlin, through periods of war, and the arduous reconstruction and edition of the Sanskrit texts identified in these fragments by a succession of German Sanskritists, was narrated recently by Dr. Ernst Waldschmidt, Professor of Sanskrit, Gottingen University, at a lecture under the auspices of the Madras University

In a comprehensive survey of the literature revealed in these manuscript remains discovered in Central Asia, Dr. Waldschmidt said that what the German expedition found was but a part of the discoveries made by parties of scholars, sent by Russian, British-Indian, French and Japanese Governments. The discoveries had extended their knowledge in several departments of Indian history and culture—of philology, of the history of Buddhism, of the art of painting, of the existence of a developed art of Sanskrit drama in the pre-classical period and of branches of general and technical Sanskrit literature in which valuable finds had been made, e.g. in grammatical works like *Katantra* with an early commentary and a grammar by Kumaralata, and in the old prosodial treatise called the *Chandorichiti*, manuscripts of all of which had not yet come to light anywhere within India! The lecturer gave a detailed description of the painstaking researches on these fragments by German Indologists, and their Academy's publications of major and minor Sanskrit texts embodying editions of these manuscripts which had been in most cases collated with the corresponding or related Pali texts and the Tibetan and Chinese versions.

(*Continued from page 3*)

After his 1945 defeat, he refused the Order of knight of the Garter for the first time with a witticism that delighted George VI: "How could I accept the Garter from Your Majesty when I have just received a kick in the behind from the English voter?"

When eventually he agreed to accept the Order from the Queen, Mrs. Churchill complained that her visiting cards would have to be changed and clung, almost superstitiously, to the plain "Mrs" she had proudly borne for so long!

Sri G. R. JOSYER

Sri G. R. Josyer leaves for Delhi on the 22nd instant in order to attend meetings of an Experts' Sub-Committee of the Education Ministry from the 25th to the 30th instants.

"THE RATIONALIST."

Subscription:	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Shingara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

Proceedings of the Government of Mysore, Bangalore, 27-11-57.

"Sanction is accorded for the purchase of 64 copies of the book, 'Maharaja Bhojaraja's Shringara-Prakasha', provided the Government Educational Institutions have not purchased them individually, the cost thereon being met from the sources pointed out by the Director of Public Instruction, Bangalore, and the Director, Literary and Cultural Development, Bangalore."

By order and in the name of the Government of Mysore,

Secretary to Government,
Education Department.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." " 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,

with copious introduction and notes. " 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಮ್.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ " ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C " " ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G R JOSYER, M A., F.R.E.S.

VOL XVIII No. 28] Monday 28-4-1958 [PRICE 0—1—6.

COMPULSORY INSURANCE OF MOTOR VEHICLES.

We offer Cheapest Rates for
"COMPREHENSIVE POLICIES"
and other attractive terms for all types of
Motor Vehicles

PLEASE CONSULT:

THE SECRETARY,

Mysore Govt. Insurance Department, Bangalore

OR

THE NEAREST AGENT.

ON SANSKRIT

Sardar Gian Singh Rarewala, Minister for Irrigation and power, said recently that he sincerely felt that Sanskrit should be adopted as our Rashtra Bhasha as it represents our cultural heritage.

Inaugurating the Sanskrit Vidyalaya set up at Kurukshetra by the Sanatan Dharma Sabha, the Minister said that the adoption of Sanskrit as the national language would end conflicts between the protagonists of various languages. He felt sure that people would come forward for the promotion of Sanskrit by willingly contributing their share to the noble cause.

Sardar Rarewala recalled that he had strongly advocated the case of Sanskrit when he met Dr. H. N. Kunzru, member of the Language Commission. He was proud of the fact that "this sacred land of Kurukshetra" where the Vedas were chanted and Brahma-sutra and Upanishads were expounded, formed part of the Punjab.

Besides, he said, the Mahabharata and the Puranas were composed and the divine message of Gita was revealed here.

He added: "We had the mastery of Sanskrit in the past but due to thousands of years of alien rule, Sanskrit lost its hold on the masses. So we are duty-bound to revive the glory of sanskrit.

Sardar Rarewala said he was glad that the Punjab Government had established a Sanskrit University at Kurukshetra. Moreover, the Sanatan Dharma Sabha had also started its Sanskrit Vidyalaya here. These were indeed happy signs. They should all work for the rejuvenation and revival of Sanskrit, and he felt sure that the scholars of Hindi and Punjabi could attain mastery of those languages only if they had a command over Sanskrit.

Sardar Rarewala declared: "we have all come here on a sacred occasion for the expiation of sins and self-purification. Let us all resolve on this auspicious day to work for the glory of Kurukshetra, which we regard as the land of righteousness. We should all work for the collective good of the country and give no quarter to selfish people who are out to create cleavage between the sister communities."

Sardar Rarewala concluded with an appeal to the people to maintain "fraternal relations in this border State, thereby ensuring the ushering in an era of prosperity."

Earlier, Dr. A. C. Joshi, Vice-Chancellor of the Punjab and Kurukshetra Universities, said that by developing Sanskrit they could safeguard their culture.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2,50	1,25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 26 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

ROCKEFELLER GRANTS

The award of grants valued at more than 500,000 dollars to institutions and individuals in India, Pakistan, Burma, Ceylon, Hongkong, Indonesia, the Philippines and Thailand were announced recently by the Rockefeller foundation.

The bulk of the awards which covered appropriations set aside for these institutions during the final quarter of 1951—went to India.

One of the largest single awards—100,000 dollars—was made to India for the purchase in the United States of vaccine to be used in a vaccination programme in Mysore State to combat an epidemic caused by a hitherto unknown virus that struck 500 people and caused 70 deaths in the Kyasanur forest region.

The disease broke out last year after reports reached the virus research centre in Poona that monkeys were dying in the Kyasanur forest. Fearing an epidemic of yellow fever, which is known to have killed monkeys in South American jungles, experts had rushed to the forest only to find that the monkeys were dying of a hitherto unknown virus spread by ticks.

Other awards given to Indian institutions are: Christian Medical College, Ludhiana: Teaching and investigation in the department of Preventive Medicine, with emphasis on the application of health education techniques to the problem of environmental sanitation: 6,235 dollars.

Dr. Padmaker P. Lele, Neurological Research Unit, Indian Cancer Research Centre, Bombay to visit leading neuro-physiological centres in the United States and Canada: 2,850 dollars;

Andhra University, Waltair: A survey of conditions and prospects for university publishing in India by Mr. B. Muthuswami, Reader in English: 1090 dollars;

University of Baroda: A survey of conditions and prospects for university publishing in India, by Mr. B. J. Patel, Manager, University of Baroda Press: 1090 dollars;

Patna University, Bihar: A survey of conditions and prospects for university publishing in India, by Mr. Jagatnandan Sahay, Registrar: 1090 dollars.

Dr. Eric Joseph Lazaro, Associate Professor of Surgery, All-India Institute of Medical Sciences, New Delhi: To observe developments in medical education at medical centres in the United States: 1000. dollars.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜಬನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore

The Rationalist

Dr. D. K. KARVE

When the whole of India is holding aloft as a wonder child Dr. Bharataratna D. K. Karve on his Hundredth Birthday, we would be remiss if we did not offer him our felicitations since we have had the pleasure of knowing him since some 40 years ago.

He visited Mysore about 1917 when his University had just taken birth in order to canvass support, and was guest of our old friend Rai Bahadur Ambil Narasimhiengar, the founder of Women's Education in Mysore. It was Dussara, and Government had offered him a double-horse carriage for transport. It was our privilege to take him to the big-wigs in Mysore who might be interested in his enterprise. Since then, for two decades we mutually kept up an intermittent correspondence. A few letters of his which we could lay hands on at random, we publish below as throwing light on his personality.

Tilak's contemporary, Gokhale's collaborator, Paranjpye's uncle, rival of Malaviya, and doyen of Bharataratnas, who has fulfilled the Vedic benediction,—

'शतमानं भवति शतायुः पुरुषश्शतेन्द्रिय आयुष्येवेन्द्रिये प्रतितिष्ठति ।'

Dr. Karve's reaching the three figure span of life is an occasion of gratification to his friends and rejoicing to all Indians.

Modest, simple, humble, courageous, humane, selfless, Dr. Karve is a peace-time Shivaji of Maharashtra, and a shining star in the Indian firmament.

We trust he is enjoying sound health, grateful to God for the belated but choice blessings that He has showered on him.

* * *

Sri N. D. T. Indian Women's University,
Hingne, Poona.
22-10-1926.

"G. R. Josyer, Esq. M.A.
Bangalore or Mysore.

Dear Mr. Josyer,

I am not sure whether the report posted yesterday is received by you. Please let me know your permanent address from which your post may be redirected.

I came across your article in daily (Bombay Chronicle, etc.) on Sravana Belagola and I remembered you and thought of writing to you, but never did. I would like to hear about your activities.

Your Sincerely,
D. K. Karve."

* * *

14th Nov. 1926.

"My Dear Mr. Josyer,

It was a great pleasure to me to have your long letter of the 6th instant which I got yesterday after my return from tour. I am glad you have taken to a retired philosophical and useful life. I wonder if you earn enough to meet your wants. I would like to know whether your parents are still living and the ages of your children.

I am now in my sixtyninth year. You may notice a little of my absent-mindedness in beginning to write to you on the envelope which covers this letter. I am still healthy and have my morning and evening walks of three to four miles each. I spend eight to nine months of the year in touring and doing propaganda and collection work. My wife also is healthy enough, when she is sixty-two. My eldest son who was Professor of Mathematics in a Govt. College resigned his

service because his claims were twice overlooked. He is now in Bombay doing a little tuition work and carrying on propaganda about birth control to which subject he wants to devote himself and for which devotion he had to resign his Professorship in a mission college in Bombay a year ago. My second son, an M.B B.S., of the Bombay University served in the army for a couple of years during war and has established private practice in Nairobi, B. E. Africa. He has started a hospital there for Indians at a great sacrifice. My third son is an M.Sc. (Bom) Ph.D. (Lypzig, Germany) and has become a life member of the Fergusson College of which I also was a life member thirteen years ago. He is a Professor of Chemistry. My fourth and the last son passed his B.Sc. (Bom) and Ist part of B.T. (Bom). He will appear for his second part of B.T. after doing one year's teaching work in March next. He wishes to go to England and after getting a degree in Pedagogy intends to work in connection with the Women's University. I have no daughters.

Yours Sincerely,
D. K. Karve."

* * *

9th January 1927.

"Dear Mr. Josyer,

Many thanks for your letter of the 1st instant and a copy of Sociology. I just read a few things here and there and found the book interesting. I think translations in different vernaculars are likely to be useful and interesting.

In Baroda series they publish Marathi and Gujarati books at certain periods. If somebody in Baroda takes interest something may be done there. I am going away on tour tomorrow, shall return in a week and again go out.

Yours Sincerely,
D. K. Karve."

S. N. D. T. Women's University,
Karve Road, Poona.
19th August 1930.

"Dear Mr. Josyer,

It is long since I wrote to you and heard from you. I hope you are doing quite well.

I send per book post the new report of the University and the account of my world tour. These will give an idea of the progress of the University. I wish you come this side and see some of our institutions in Poona.

Yours Sincerely,
D. K. Karve."

AN EXAMPLE

Before settling down in India after his return from South Africa, Gandhiji had thought of making a tour of the country travelling third class to acquaint himself with the wretched conditions of the lower class passengers. Gokhale, his political Guru, first laughed at the idea, but equipped him with a tiffin box filled with sweets and puris, and Gandhiji purchased a canvas bag worth twelve annas, and got a long coat made of coarse wool. The bag was to carry the woollen coat, a dhoti, a towel and a shirt. He had a blanket as well and a water jug. Gokhale saw him off at the Howrah station.

Gandhiji decided to halt at Banaras, Agra, Jaipur and Palanpur on the way to Rajkot. He stayed for one day in each of these cities putting up in Dharamshalas or with Pandas like the ordinary pilgrims. His total expenses amounted to Rs. 31 including the train-fare.

In travelling third he mostly preferred the ordinary to the mail trains. His motto was: "Educated men should make it a point of travelling third and reforming the habits of the people, as also of never letting the railway authorities rest in peace by sending in complaints wherever necessary."

FORD FOUNDATION GRANTS

The Ford Foundation recently announced grants of two million dollars for educational, economic, and social development projects in the Near East and Asia and of 2,500,000 dollars for foreign and international studies and student and cultural exchanges in the United States and other countries.

The amount of two million dollars made under the foundation's overseas development programme was divided among India, Pakistan, Nepal, Burma, Indonesia, Turkey, Iran and the Lebanon.

In awarding these grants, the foundation placed emphasis on educational activities.

In India, the University of Bombay received 269,500 dollars to strengthen teaching and research in monetary and international economics and the University of Delhi was granted 426,000 dollars to help support the introduction of discussion-group and tutorial methods into its under-graduate programme.

Additional aid to the University of Delhi includes a grant of 151,000 dollars to help its School of International Studies and initiate an enlarged programme in the field of international law.

Another grant of 150,000 dollars was made to the Indian Law Institute for further assistance for legal research, training and related activities on Indian legal problems.

Other grants under the foundation's overseas development programme were as follows: India: Government of India—5,000 dollars to continue assistance for a project to collect and analyse data on opportunities for foreign investment in India.

Fund for the International Conference of Agricultural Economics—40,000 for partial financing of travel fellowships for delegates from some 35 countries to the tenth international Conference of Agricultural Economists to be held in India.

Lodhipur Institute—88,000 dollars for equipment and overseas staff training to assist in the establishment of an industrial training course.

National 4-H Club Foundation of America—31,000 dollars for visits of Indian farm youth leaders to the United States.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15-0-0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

SIR MONIER WILLIAMS'S

ENGLISH-SANSKRIT DICTIONARY

NEWLY REPRINTED

RS. 45/-

APPLY:

MANAGER,
Coronation Press, Mysore

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831, to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor. **Modern Review**, Calcutta.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so," A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... " 8

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"*Hindu*", *Madras*. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." „ 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. „ 4.

Sociology

by Ram Gopal, and G. R. Josyer.

" Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಮ್.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः. पाञ्चरात्रागमानुसारी. Vol. I ५

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

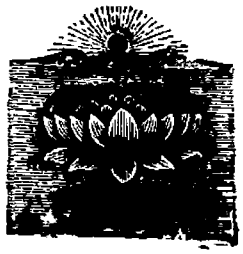
ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XVIII No. 29] Monday 5-5-1958 [PRICE 0—1—6.

COMPULSORY INSURANCE OF MOTOR VEHICLES

We offer Cheapest Rates for
"COMPREHENSIVE POLICIES"
and other attractive terms for all types of
Motor Vehicles

PLEASE CONSULT:

THE SECRETARY,

Mysore Govt. Insurance Department, Bangalore

OR

THE NEAREST AGENT.

HOW TO HAVE PEACE OF MIND

You've seen those rare individuals who have a quiet air of contentment, satisfaction with life and of being at harmony with the world, haven't you? And perhaps you've said to yourself, "If I could just be like that: If I could only have peace of mind!"

Well, you can. There is no great mystery to it. Peace of mind comes not from being without worries, not from having everything one wants, not from being the most popular person in town.

Everyone has worries. They are as much a part of life as breathing and sleeping. And money is not the answer. Some of our wealthiest people are tragically unhappy. Popularity, honour, power—none of these automatically bring peace of mind.

That can only come from within. All of us have the power within us to give ourselves peace of mind, and yet, in our modern world, with its tensions, conflicting personal relationships, nervous strains and everlasting rush, it is one of our scarcest commodities.

Peace of mind is a state of happiness in which a person has an inner sense of well-being and tranquility, with no nagging doubts, suspicions, hostilities or dreads to rise up and plague him. The only place to start developing peace of mind is with yourself.

All your personal objections to the contrary, the reason you don't have peace of mind is lodged somewhere in yourself. The simple secret of finding peace of mind is to take a few emotional steps in exactly the opposite direction from which you have trained to go.

Take worry, for instance. Many people are chronic worriers, seldom with good cause. Face up to your worries. Sort them out in little piles. Decide which are yours, and discard the rest.

You will be amazed to discover how many things you have been worrying about that didn't actually concern you.

Confront the worries which are left. If you are concerned about illness, seek treatment. If you have a personal or emotional problem find guidance. Once you have met your problems and made a decision about them, don't let them keep eating at you.

Try to make the most of your job. Don't set your sights too high. Take one thing at a time. And remember that too much driving ambition, like a runaway horse, can drag you and bruise you.

Set your goals within the bounds of your capabilities and, for your own sake, be honest.

This honesty with oneself carries over into a lot of fields. Many people make themselves their own whipping boy. Give yourself a break. Don't be your own goat.

Constant dissatisfaction with oneself takes the joy out of living, be your own best friend—it's you that you have to live with most.

As stepping stones to peace of mind, try out the following simple rules.

Block that worry! Learn to meet your worries and master them. Don't let them master you.

Take it easy. The body is a machine; a delicate and precise one; it can't be operated at top speed all day. Give yourself plenty of time—for the things you do as well as the places you have to go.

Avoid that frantic feeling always being five minutes behind schedule. And some time everyday, take time in rest. Let your mind and body idle once in a while.

Don't put it off. Procrastination, besides being the thief of time, will rob you peace of mind. You can't be happy when you keep

hinking about the little things you intended o do but haven't. Either get them done or orget about them.

Learn to live with yourself. Don't be the irst to back your own eye. Be on your own ide. This doesn't mean to continually pat ourself on the back; just treat yourself with he same respect you would accord a dear riend.

Be honest, with yourself, with others and n all things.

Don't kick against the sharp edges of life. Try to ride with them, whether they are caused by people or by the light switch.

Find some kind of wholesome diversion. Adopt a hobby that you can lose yourself in: if your interest is in music, set aside a time to play or listen. In some people this type of expression runs to civic affairs.

Be generous in relations with others. This can involve money, time or little services, and it should be approached with no thought of return.

Have faith. There is no peace of mind without faith in something—oneself, one's work, a noble cause. And deep religious faith, with belief in its teachings and a genuine attempt to live by its precepts, is a well-trod path to peace of mind.

You will not find some of these rules easy to follow at first. Still, if you follow them and substitute them for old habits, you will find that living is more fun. Strangely enough, you will find not just yourself improved. By some remarkable coincidence, everyone else will seem improved, too.

WORDS FROM NAMES

Would you like your name to become a part of the language, to become, in fact, a word in common use? It can happen, because it has happened many times already. Some of the words we use every day were once no more than a person's name.

Take 'boycott', for example. This familiar word comes into the English language from a Captain Boycott, an Irishman, who in 1881 had trouble with the tenants of the Erne estate in County Mayo.

In consequence, the Irish Land League ordered its members to have nothing to do with him, and he was unable to obtain labour for the estates.

It was the first 'boycott' and since then the Captain's name has become a common word in our tongue.

* * *

Macadamised roads now world-wide in use, are so known because of John Louden McAdam Born in Scotland in 1756, he set out to improve the dreadful roads of his day, and introduced the system of roadmaking which is the basis of modern methods.

When tar was subsequently used as an improvement we began to say tarmacadam roads. The popular 'tarmac', a shortening of the word, still perpetuates the Scotsman's name.

Another 'mac', whose name has become a household word is Mackintosh, the man who invented the waterproofing of cloth; and so gave us the raincoat, or if you wish, the 'mackintosh'.

Blanket is another common word that was derived from the name of a Bristol family, who in the 14th century, built up a thriving business in cloth. They were the Blankets, and their product was first called blanket-cloth. Later the term became just blankets, as we use it today. N. W.

Corresponding Figures 31st Dec. 56.	Capital and Liabilities	Rs.	np.	Rs.
	1. Capital—(a)			
	Authorised Capital: 1400 shares of Rs. 50 each	70,000	00	
	Issued Capital: 985 Shares Rs. 50 each	49,250	00	
	Subscribed Capital 985 shares of Rs. 50 each	49,250	00	
	Amount called up at Rs. 50 per share			
	Less calls unpaid	25	00	
	Add foreited shares	Nil		
49175 0 0				49225
	2. Reserve fund and other Reserves:—			
	Statutory Reserve	23,113	00	
	Dividend Equalisation Fund	1,058	66	
23418 10 6				24171
	3. Deposits and other Accounts—			
	Fixed Deposits	36,987	50	
	Savings Bank Deposits	25,668	69	
	Current Accounts and Contingency Accounts	39,875	32	
87643 15 7				102531
	4. Borrowings from other Banking Companies, Agents etc.—			
	(i) In India	Nil		
	(ii) Outside India	Nil		
	Particulars—			
	(i) Secured (Stating the nature of security)	Nil		
	(ii) Unsecured	Nil		
2118 8 9	5. Bills Payable.			699 16
	6. Bills for collections being Bills receivable as per contra—			
	(i) Payable in India	4353	62	
	(ii) Payable outside India	Nil		
6836 2 9				4353 62
	7. Other Liabilities.			
	(i) Liability suspense	717	27	
	(ii) Interest on F.D. due, but not paid	1,014	61	
	(iii) Reserve for Income tax	2,186	86	
	(iv) Arrears of dividend	89	99	
3980 1 3				4008
	8. Acceptances, endorsements and other obligations as per contra			Nil
	9. Profit and loss Account.			
	As per last Balance Sheet ended 31-12-56	2,655	11	
	After appropriation made towards interim dividend for the half year ended 30-6-56 Rs. 1106 44 n.p.			
	Less appropriation made during the year	2,655	11	
	Balance	Nil		
	Add profit for the year ended 31-12-57	4307	55	
	Less appropriation made for interim dividend for the period ended 30-6-57	1,106	44	
				3201 11
	10. Contingent Liabilities—	Nil		Nil
173172 6 10	Total Rs.			1,88190 79

ANK, LTD., NANJANGUD

31st December, 1957.

PROPERTY AND ASSETS	Rs.	nP.	Rs.	nP.	Corresponding Figures 31st Dec. 56.
Cash—					
In hand	26939	94			
And with Reserve Bank and State Bank including the Agent of Reserve Bank (foreign currency notes.)	3659	74	30599	68	21504 5 6
Balance with other Banks (showing whether on Deposit or Current Account)—					
(i) In India. (Current Account)	10364	16			
(ii) Outside India.	Nil				
			10364	16	7285 11 9
Money at Call and Short Notice			Nil		
Investments (stating mode of valuation e.g, cost or **Market Value**: (f)—at cost:					
(i) Securities of the Central and State Governments and Govt. Trustee Securities, including (Treasury Bills of the Central and State Govts.) 5, 10 and 12 years Savings Certificates at cost ...	15700	00			
(ii) Shares (classifying into preference, ordinary deferred and other classes of shares and showing separately shares fully paid up and partly paid up) ...	Nil				
(iii) Debentures or Bonds	Nil				
(iv) Other investments (to be classified under proper heads) Nanjangud Taluk Treasury S. B. a/c)	6928	43			
(v) Gold	Nil				
			22628	43	17313 8 7
Advances (other than Bad and Doubtful Debts for which provision has been made to the satisfaction of the Auditors)					
1. Loans, Cash Credits, Overdrafts, etc:					
(i) In India	111085	13			
(ii) Outside India.	Nil				
			111085	13	114348 13 0
II. Bills Discounted and Purchased: (including Treasury Bills of the Central & State Governments.)					
(i) Payable In India	Nil				
(ii) Payable Outside India	Nil				
Particulars of Advances:					
(i) Debts considered good in respect of which the Banking Company is fully secured	53018	18			
(ii) Debts considered good for which the Banking Company holds no other security than the Debtors' personal security.	19696	50			
(iii) Debts considered good secured by other personal liabilities of one or more parties in addition to the personal securities of the Debtors.	38370	45			
(iv) Debts considered doubtful or bad, not provided for	Nil				
(v) Debts due by Directors or Officers of the Banking Company or any of them either severally or jointly with any other persons.	3983	00			
(vi) Debts due by companies or firms in which the Directors of the Banking Company are interested as directors, partners or managing agents or, in the case of private companies, as members.	Nil				
(vii) Maximum total amount of advances, including temporary advances made at any time during the year to Directors or Managers or Officers of the Banking Company or any of them either severally or jointly with any other persons. (FF)	5155	00			
Carried over Rs.			174677	40	160452 [illegible]

			Corresponding Figure 31st Dec
(viii) Maximum total amount of advances, including temporary advances, granted during the year to the companies or firms in which the Directors of the Banking Company are interested as directors, partners or managing agents or, in the case of private companies, as members. (FF)	B. F.	174,677 40	160457 6
	Nil		
(ix) Due from Banking Companies	Nil		
6. **Bills receivable being Bills for collection** as per contra—			
(i) Payable in India	4,353 62		
(ii) Payable outside India.	Nil		
		4353 62	6335 2
		Nil	
7. **Constituents' Liabilities for Acceptances, Endorsements and other obligations** as per contra			
8. **Premises less Depreciation (g)**			
At cost as at 31st Dec 56	6,761 41		
Additions during the year	Nil		
	6,761 41		
Less depreciation to date	1,749 75		
	5,011 66	5,011 66	5137 10
9. **Furniture and fixture less depreciation (g)**			
At cost as at 31—12—56.	2346 65		
Additions during the year	Nil.		
Less sold during the year.	110 12		
	2236 53		
Less depreciation to date.	1011 69		
		1224 84	1398 12
10. **Other Assets** including Silver to be specified (h) Stock of paper and stationery and advance payments of taxes etc.		2923 27	1997 8
11. **Non-Banking Assets** acquired in satisfaction of claims) (Stating mode of valuation) (i) at cost.		Nil	
12. **Profit and Loss.** (loss)		Nil	
Total Rs		188190 79	175827 8

M. K. SRINIVASA IYENGAR, B.COM.,
Restricted State Auditor.
18—1—1958.

R. RAGHAVENDRACHAR
Agent.

Profit and Loss Account for the year ended 31st December 1957.

Expenditure	Rs.	np.	Income	Rs.	np.
1 Interest paid on deposits, borrowings, etc.	1846	95	1 Interest	10592	44
2 Salaries and Allowances and Prov. Fund (showing separately Salaries and allowances to Managing Director, Manager or Chief Executive Officer Rs. (1075—00)	3030	00	2 Commission, Exchange, and Brokerage	1073	98
3 Directors' and Local Commsittee Members allowances etc.	465	00	3 Rents	180	00
4 Rent, Taxs, Insurance, Lighting	122	19	4 Net profit on sale of investments, gold and silver, land, premises & other assets (not credited to A/c.)	Nil	
5 Law Charges	15	00	5 Net profit on re-valuation of investments, gold & silver, land, premises and other assets (not credited to Reserves or any particular Fund or Account.)	Nil	
6 Postage, Telegrams, Stamps and D. D. Commission	486	23	6 Income from non-banking assets, and profit from sale of or dealing with such assets	Nil	
7 Auditor's Fees	170	00	7 Other receipts	432	07
8 Depreciation on and repairs to the Banking Company's property	263	57	8 Loss (if any)	Nil	
9 Stationery, Printing, Advt. etc.	649	35			
10 Loss from sale or dealing with non-banking assets	70	12			
11. Other Expenditure (including charity of Rs. 250 to Girls' High School, Nanjangud	852	53			
11 Balance of Profit	4307	55			
Total Rs.	12278	49	Total Rs.	12278	49

R. VIJAYEENDRACHAR.
Accountant.

R. RAGHAVENDRACHAR.
Agent.

Directors :

1. K. Venkatasubban
2. R. Jayaramachar.
3. Durgam Bhimachar.

V. K. Narayana Iyengar.
Legal Adviser.

Report of the Auditor to the Share-holders of the Nunjangude Sreekanteswara Bank Ltd., Nanjangud.

I have audited the Balance Sheet of the Nunjangude Sreekanteswara Bank, Ltd, for the year ended 31st December 1957, and the Profit and Loss Account for the year ended that date and report that, (a) In accordance with provision of Section 29 of the Banking Companies Act 1949 read with the provisions to Sub. Sections (1) and (2) of Section 211 and sub section (5) of section 211 and section 277 (5) of the companies act 1956, the balance Sheet and the profit and loss account are not required to be and are not drawn up in accordance with the sixth schedule of the companies act 1956. The accounts are therefore drawn up in conformity with forms A and B of the third schedule to the Banking Companies Act 1949 (b) I have obtained all the information and explanations I have required. (3) Such information and explanations have been found to be satisfactory. (d) The transactions of the bank which have come to my notice, have been in my opinion, within the powers of the Bank. (e) In my opinion the Profit and Loss Account shows a true balance of Profit and Loss on cash basis for the period covered by the audit. (f) In my opinion The Balance Sheet and Profit and Loss account are drawn up in conformity with the law and the Balance Sheet exhibits a true and correct view of the state of affairs of the Bank according to the best of my information and the explanations given to me and as shown by the books of the Bank. (g) The accounts of the bank have been kept as per Law.

M. K. Srinivasa Iyengar, B.COM.,
Restricted State Auditor.
18—1—1968.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." " 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. " 4.

Sociology

by Ram Gopal, and G. R. Josyer.

" Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಂ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ " ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C " " ೧.

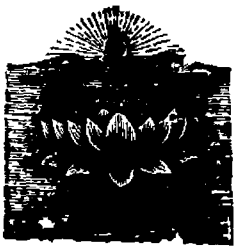
ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

egistered No. M. 4359.



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic commercial, and literary fields.

ropriotor & Editor: G. R. JOSYER, M.A., F.R.E.S.

/OL XVIII No. 30] Monday 12-5-1958 [PRICE 0—1—6.

COMPULSORY INSURANCE OF MOTOR VEHICLES

We offer Cheapest Rates for
"COMPREHENSIVE POLICIES"
and other attractive terms for all types of
Motor Vehicles

PLEASE CONSULT:

THE SECRETARY,

Mysore Govt. Insurance Department, Bangalore

OR

THE NEAREST AGENT.

THE BRAHMIN MAP

The Brahmins numbered 15237452 in 1931 in India as it was then, i e. Bharat and Pakistan together. By the partition of the country their geographical distribution has been materially altered. Almost all, without any exception, the Brahmins have been driven out of West Pakistan; and they have been and are slowly squeezed out of East Pakistan. They formed 5·8 per cent of the total population.

Their geographical distribution as it was in 1931 is given below:

Area	Per 1,000 Brahmins
Assam	10·3
Bengal	94·4
Bihar	88·5
Orissa (Div)	28·1
Bombay	49·5
Sind	1·6
Central Provinces	25·5
Berar	6·8
Madras Presidency	88·6
Punjab	50·3
Agra	201·5
Oudh	85 5
(United Provinces)	(287·0)
Baroda	8·1
B. & O. States	8·8
Bombay States	8·7
Central India Ageney	3 7
C. P. States	1·6
Gwalior	19·4
Hyderabad	24·7
Jammu & Kashmir	16·5
Mysore	16·1
Punjab States	18·6
Rajputana	55·1
Western India States	14·1
Travancore	4·0
Cochin	2·7
U. P. States	10·1

From the above distribution it will be seen that about one-third of the Brahmins are concentrated in the United Provinces region, to be exact 297 out of 1,000. Their next great stronghold is in Bengal.

Perhaps, a better picture of their influence and distribution may be obtained, if we give percentages of Brahmins among the Hindus and in the total population. The percentage figures will eliminate the effects of unequal areas of different regions, and of unequal densities of population in different regions. We give the percentages among the Hindus and in the total population of both for comparison and for eliminating the effect of forcible conversion to Mohammedanism during five centuries (1290 to 1750). It will not, however affect the effect of more rapid growth of the Mohammadans on account of absence of any restriction on remarriage of widows among them: nor will it affect the effect of migration of tribes and clans from beyond the Indus. But the effect of migration of Mahammadan tribes and clans is of secondary importance; for even in the Punjab, which has been the cockpit of fight between the invaders and the Hindus, and where the Hindus have been massacred on a mass scale and transported to slavery beyond the borders of India, for several centuries, the Punjab Superintendent of Censes in 1911 estimated the proportion of immigrant Mohammedans at one-sixth of the total Mohammedans, or about one-eleventh of the total population.

Area	Percentage of Brahmins among Hindus	Percentage of Brahmins in total population
1. Ajmir-Merwara	6·4	5 0
2. Assam	3·2	1·8
3. Assam States	0·4	0·1
4. Bengal	6 7	5·9
5. Bengal States	1·4	0·4
6. Bihar	6·4	5·3
7. Orissa (Div.)	8·4	3·1
8. B. & O. States	3·3	2·9
9. Chota Nagpur (Div.)	3·7	2·7

10.	Bombay Presidency	4·8	4·2
11.	Baroda	5·8	5·1
12.	Bombay States	3·4	3·9
13.	W. I. States	6·6	5·8
14.	Sind	2·4	0·6
15.	Central Provinces	3·9	3·2
16.	Berar	3.0	3·0
17.	C.P. States	1·3	1·0
18	Madras Presidency	3·3	2·2
19.	Madras States	3·6	2·9
20.	N.W.F. Province	10·8	0·6
21.	,, Agency	5·7	0·03
22.	Punjab	12·1	3·3
23	Punjab States	13·0	11·4
24.	Punjab Agency	12·4	5·2
25.	Agra	19·2	8·6
26.	Oudh	11·9	10·2
27.	U.P. States	1·6	1·3
28.	Central India Agency	9·8	8·6
29.	Gwalior	9·0	8·4
30.	Hyderabad	3·1	2·6
31.	Kashmir & Jammu	34·4	7·0
32.	Cochin	5·2	3·4
33.	Travancore	2·2	1·3
34.	Mysore	4·0	3·7
35.	Rajputana	9·0	7·6

COMBINED REGIONS

We have given the percentages in detail by regions. It will be useful if we combine certain regions, and give the percentages in the combined regions.

Combined Percentages of Brahmins

Areas	among Hindus	in total populations
Assam (2+3)	3·1	1·7
Bengal (4+5)	6·5	2·3
B. & O. (6+7+8)	6·1	5·6
Bombay (10, 11, 12, 13)	4·9	4·2
Madras (18 19)	3·3	2·9
N. W. Frontier (20, 21)	9·7	0.3
Punjab (22, 23, 24)	12·2	3·7
U.P. (25, 26, 27)	10·8	9.1
Tra-Cochin (33, 34)	2·7	1·7

From the above figures we find that the percentage of the Brahmins among the Hindus and in the total population is the highest in the United Provinces (10·8 and 9·1) followed by Orissa (8·4 and 8·1); and it is the lowest in North-West Frontier and in Sind (0·3 in total population and 0·6 in Sind).

That the percentage of the Brahmins in the U.P. would be the highest is no wonder. The religious capital of Hinduism, Banaras or Kashi is within it. Within the area are the sacred cities of Prayag (Allahabad), Haridwar, Ayodhya and Mathura-Brindaban. The sacred Ganges and the Jamuna flow through it.

Proceeding eastwards the percentage steadily falls down! In Bihar it is 1·3, in Bengal 2·9 and in Assam 1.8. Proceeding westwards it is 8·6 in Gwalior, 7·6 in Rajputana, 5.8 in W. I. Agency (i.e. in Sourashtra), 5.1 in Baroda, and 4·2 in Bombay. Proceeding Southwards in the Central India Agency the percentage is 8·6: further south in the C. P. it is 2·9; it is 2·6 in Hyderabad and 2·9 in the Madras Presidency and 3·7 in Mysore—after the slight lowering down in Hyderabad the percentage has somewhat improved further south. It comes down to 3·4 in Cochin and to 1·7 in in Travancore. Turning north-westwards from the U.P. area the percentage in the Punjab area is 3·7; in the Frontier it is the very small figure of 0·3. The U.P. area is the radiating centre of Brahminism.

The percentage of the Brahmins amongst the Hindus is highest (34·6) in Kashmir and Jammu. There was serious oppression and forcible conversion of the Hindus as early as the fourteenth century.

Most of the non-Brahmins have been converted to Islam; and many of the Kashmiri Brahmins have migrated to other parts of India. The remnants of Brahmins left in Kashmir form therefore a large percentage of Hindus.

The normal percentage of the Brahmins among the Hindus in Northern India seems to be about 10. Any great deviation may be explained as due to mass conversion, emigration and immigration and to other causes.

A closer and further study on regional basis is required to answer the question what the normal proportion of Brahmins is amongst a fully Hinduised population.

The Rationalist

AN INTERESTING INTERVIEW

A British Knight and a French savant had an interview with His Holiness Sri Sankaracharya of Kamakoti Peatom recently. The time fixed for the interview was 9 a.m. Sir Paul Dukes arrived at His Holliness's camp at Thyagaroyanagar at 8-30. He was conducted to the place of the interview which was an open space beneath a row of palms. There was a stack of hay in the centre of which was placed a wooden plank which was to serve as the seat for His Holiness. Struck by this, for him, unusual situation. Sir Paul remarked that this was a romantic setting for the new experience which he was looking forward to. Presently, the Frenchman, M. Phill ppe Lavastine, arrived escorted by a few Indian friends. He seemed evidently moved at the prospect of meeting a great scholar-saint.

It was a little past nine. Our attention was drawn to the direction from where mild torch-light flashed. His Holiness was coming slowly, with those unselfconscious steps which are uniquely his. About half a dozen devotees who were following him stepped back, as His Holiness sat on the wooden plank, asking the group that was waiting for him to sit down by a graceful gesture. The two guests sat at a short distance from His Holiness, with the interpreter in between. The stage was set for the interview.

Sir Paul Dukes was the first to be introduced, as the author of two books whose titles are *The Unending Quest*, and *Yoga for the Western World*. His Holiness asked Sir Paul as to what he meant by the unending quest. The Englishman said that in his own case the quest had not ended yet. In the case of the average Westerner, he added, it is thought that the quest ends once a particular church was accepted. Sir Paul's view was that this was not so. Explaining the meaning of the expression unending quest, His Holiness observed: "If the quest is external, there would be no end to it. It would be like the quest after the horizon—a hallucination; If the quest is inward, then it would end with the discovery of the true Self. In a sense, even this latter quest may be said to be unending in that its object is infinite."

The Frenchman was now introduced as one interested in the study of our temples and the puranas in connection with his researches into the institution of kingship. M. Lavestine himself explained what his central problem was. In ancient times the temporal and the spiritual were united in the institution of kingship. There was no division of the secular from the sacred. Probably, most of the ills of the modern world are traceable to this division which now obtains. The French scholar thought that a study of the history of the South Indian temples might throw light on the question of the relation between temporal power and spirituality.

His Holiness enquired if M. Lavestine had heard of the saying: Raja dharmasya kaaranam (The king is responsible for dharma). As His Holiness was giving an illuminating explanation of this saying, the two visitors were observed moving close to him, with their attention fixed on every word of his. Although His Holiness was speaking in Tamil, he used a profusion of English words to help the interpreter in his task, and also the visitors in their understanding of him. Not accustomed to squat, the Western visitors were assuming all sorts of awkward postures. The interpreter touched the knees of the Frenchman, in order to indicate that he could fold his legs. Observing this, His Holiness told the

interpreter that there was no need for this restraint. It was difficult for the average Westerner to squat. The way in which the visitors sat did not matter. They were like children in this respect. Why restrain them? How gracious of His Holiness to have made this observation! Is this not a true sign of a *Mahatma*, says a devotee.

Explaining the Samskrit saying, His Holiness said: "It is natural that man should seek to satisfy his wants like hunger, thirst, and a place to rest. There are duties which an individual has towards himself, the social group, and the nation. Ordinarily the performance of these duties remains on the level of satisfying the creaturely wants. But there is a way of performing these duties which will elevate everyone concerned spiritually. That is dharma. And it is the duty of the king or the State to see that the citizens are provided every opportunity for spiritual growth and progress. That is the meaning of the saying: "Raja dharmasya kaaranam."

The Frenchman said that he wanted to study Samskrit in the traditional Indian way, directly from a teacher, without the aid of books. His Holiness expressed his appreciation of this wish and remarked: "Even in India that tradition has all but disappeared. The old way was not to confuse the ability to read and write with scholarship. Even the greatest scholars did not know how to read and write." Here one of the visitors cited the instance of Sri Ramakrishna who could not even sign his name properly in Bengali. His Holiness continued: "I am referring to even secular scholars. Writing was the special art of a small class of people called *kanakkars*. They were good calligraphers. But the rest of the people, for the most part, were not literate. Eminent mathematicians, astronomers, physicians, Vedic scholars—these could not read and write. Learning was imparted orally and was imbibed by rote. The method has its own excellences, and could be revived with profit, within certain limits."

Would His Holiness favour the revival of all that is old and ancient, asked Sir Paul Dukes His Holiness replied that what was good and of value was worthy of revival. There was no need for any propaganda. This is not to be done that way. If a few people would set an example in their personal lives this would catch on: and a time may come when the West also would emulate. And, when there is recognition from the West, our people may wake up and see something grand in their own past.

One last request, said Sir Paul. What would be the message from His Holiness that could be carried to the West? His Holiness remained silent for a considerable length of time. He was indrawn, with eyes half-closed, and lost in contemplation. At the end of that period he spoke in slow, measured tones: "In all that you do, let love be the sole motive. Any deed must be with reference to another. Action implies the acted-upon as much as the agent. Let action be out of love. I am not here referring to the Gandhian gospel of *ahimsa*. There may be situations which demand violent action. Punishment, for instance, may be necessary. Even wars may have to be waged. But whatever be the nature of the action, the agent must act out of love. Passions such as desire and hatred, anger and malice must be totally eschewed. If love becomes the guiding principle of all deeds, then most of the ills of the world will vanish." "This," added His Holiness, "you

may carry with you, as the message of the sages and saints of India."

Thus ended a memorable interview with one who is the embodiment of all that is most noble and sublime in the spiritual culture of India. Enjoying the aroma of the virtues of gentleness and courtesy, one could see the light of wisdom beaming forth from those enchanting eyes, as one listened to words which were true, and at the same time, pleasing. T.M.P.M.

ASIAN AFFAIRS CONVENTION

Some 800 American specialists on Asian affairs and their Asian guests recently convened in New York City for the 10th annual meeting of the Association for Asian Studies. The American Oriental Society joined the sessions.

The Association for Asian Studies is a scholarly organisation, with more than 1,000 members from all parts of the United States who are specialists in Asian studies. The American Oriental Society is a similar non-profit professional organisation.

Highlights of the scholarly meetings were seminar discussions on Chinese historiography; patterns of industrial growth in modern China; free elections in Asia; economic problems and development in Southeast Asia, Asian studies, language and culture; transformations in Buddhism in China, Japan and Tibet; and the teaching of courses on Asian civilizations at American colleges.

Dr. Hugh Borton, president of the Association for Asian Studies and president of Haverford College in Pennsylvania, called for an expanded and flexible program of studies to meet the phenomenal appetite among all classes of Americans for more knowledge of Asian peoples and cultures.

By courtesy of United States Information Service, Madras.

THE COMMA

If you read a lot you've probably noticed that authors and journalists to-day are using fewer commas in their work. In fact, one writer has suggested that by the end of the century the comma, "will have died a natural death."

The United States suffered heavily some years ago because of the misplacing of a comma. Congress drafted a Tariff Bill concerning articles to be admitted free and included "all foreign fruit-plants."

When copying, however, a clerk omitted the hyphen and placed a comma after fruit, so that the clause read, "all foreign fruit, plants etc."

As the matter could not be rectified for a whole year, all kinds of foreign fruits such as lemons, oranges, grapes and bananas entered duty free, and the Government lost at least £400,000!

In a certain English country village they tell the story of a rather pompous clergyman who chanced to visit the local school while the teacher was stressing the importance of the correct use of commas.

"Why waste time on commas?" said the vicar. "You could surely teach the class something more useful?"

The teacher politely replied that commas were useful, whereupon the vicar called him an ass!

The teacher ignored his rudeness, but later, while the vicar was addressing the class, busied himself on the blackboard. When the vicar had finished talking, he showed the class what he had written. It was: "The vicar says the teacher is an ass."

Turning to the vicar, the teacher then remarked: "Perhaps you will admit, sir, that two commas make a big difference to the sentence I have written."

He then inserted two commas so that the sentence read: "The vicar, says the teacher, is an ass!"

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

Centrally Situated APPLICATIONS NOW RECEIVED.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari & Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15-0-0

EDITED BY- G. R. JOGVER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

SIR MONIER WILLIAMS'S

ENGLISH-SANSKRIT DICTIONARY

NEWLY REPRINTED

A REQUISITE FOR ALL LIBRARIES

RS. 45/-

MANAGER,

Coronation Press, Mysore

"THE RATIONALIST."

Subscriptions:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

ಯಜುರುಪಾಕರ್ಮ ೦-೪-೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦-೪-೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

ಶಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ " ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ
ಉಪನ್ಯಾಸಮಾಲೆ. ೧—೪—೦.

Life of Saint Anantarya,
in English and Hindi. 1—0—0.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"*Hindu*", *Madras*. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." „ 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. „ 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಂ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ „ **ಆಂಧ್ರಲಿಪಿಃ** ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C „ „ ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S

VOL. XVIII No. 31-32 | Monday 19-5-1958 & 26-5-58 [PRICE 0—1—6.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

Centrally Situated APPLICATIONS NOW RECEIVED.

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

YOUR SAVINGS!

Imagine that you had managed to save £250 in banknotes in seven years by being thrifty and going without luxuries of any kind. Then imagine how you'd feel if you discovered one day that mice had been nibbling away at the money and had eaten most of it!

This was the recent experience of a German householder. He had hoarded the money in trunk in his cellar in order to buy a new car in 1950. But the trunk in which he concealed the notes had rotted, and when he lifted the lid he found that only a few tattered banknotes remained!

Another man, a Yugoslav, hid away £5000 of his life's savings in an old box. Not long ago he found what remained of the money forming a cosy nest for a family of rats!

In India a retired police officer kept a neat bundle of currency notes amounting to £400 locked in a hamper, because he did not trust banks. Every day he used to examine the lock to make sure that the money was safe.

Then one morning he opened the hamper. To his horror he found just a little heap of torn fragments of paper! A mouse had bored a hole in the hamper and destroyed the notes!

An Italian, Libero de Scalzi, of Cremona, discovered that his pet poodle had a very expensive appetite. When the postman left an envelope containing £40 the poodle chewed up the money and brought his master the empty envelope!

Near Madrid thieves hid £600 of paper money in an isolated cowshed. Returning for it later, they found that a cow had eaten it and only a few worthless scraps of paper were left!

GOOD BOOK-KEEPER!

Gladys L. Hall 41, book-keeper for a motor firm in Tampa, Florida, doesn't do things by halves. Recently while her boss was away she went to town with his money.

First she gave all the employees 100-dollar bonuses, lent them the firm's money to buy houses and cars, bought herself a 6,000-dollar car and an organ, increased her own salary from 65 to 200-dollars a week and appointed her husband as the firm's general manager at 450-dollars a month!

The total she paid out of the firm's funds was 23000 dollars (about £7,600), and when she appeared in court, she pleaded guilty to all the charges!

NYLON

Nylon is likely to play a major part in preserving the world's masterpieces. For centuries linen has been used in restoring old paintings when the original canvas has begun to rot. But linen eventually rots, too.

Many of the old masters in the National Gallery have had to be relined with linen three or four times. Nylon however, is rot-proof, and experiments now in progress at the National Gallery are based on the idea that paintings re-lined with nylon will last for ever without further treatment.

Early results obtained are said to be excellent: at least one picture has been relined successfully.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6--0--0 each.

The Manager,
"Rationalist", Mysore.

OUTER SPACE

The basic laws governing satellites and space ight are fascinating in their own right. And hile they have been well known to scientists ver since Newton, they may still seem a little uzzling and unreal to many of us. Our hildren, however, will understand them uite well.

We all know that the harder you throw a :one the farther it will travel before falling to arth. If you could inagine your strength so intastically multiplied that you could throw stone at a speed of 15,000 mph, it would ravel a great distance. It would, in fact, asily cross the Atlantic Ocean before the arth's gravity pulled it down! Now imagine eing able to throw the stone just a little aster, say about 18,000 mph, what would appen then?

The stone would again cross the ocean, but his time it would travel much farther than it lid before. It would travel so far that it vould overshoot the earth, so to speak, and teep falling until it was back where it started. Since in this imaginary example there is no itmospheric resistance to slow the stone down, t would still be travelling at its original speed, 18,000 mph, when it had got back to its start- ng point. So around the earth it goes again. From the stone's point of view, it is con- tinuously falling, except that its very slight downward arc exactly matches the curvature of the earth, and so it stays aloft—or as the scientist would say, "in orbit"—indefinitely.

Since the earth has an atmosphere, of course, neither stones nor satellites can be sent whizzing around the earth at tree-top level. Satellites must first be lifted beyond the reach of atmospheric resistance. It is absence of atmospheric resistance plus speed that makes the satellite possible. It may seem odd that weight or mass has nothing to do with a satellite's orbit. If a feather were released from a ten-ton satellite, the two would stay together, following the same path in the airless void. There is, however, a slight vestige of atmosphere even a few hundred miles above the earth, and its resist- ance will cause the feather to spiral inward toward the earth sooner than the satellite. It is the atmospheric resistance, however slight, that has set limits on the life of all satellites launched to date. Beyond a few hundred miles the remaining trace of atmosphere fades away so rapidly that tomorrow's satellite should stay aloft thousands of years, and perhaps, indefinitely. The higher the satellite, incidentally, the less speed it needs to stay in orbit once it gets there; (thus, the moon's speed is only a little more than 2,000 mph), but to launch a satellite toward a more distant orbit requires a higher initial speed and greater expendiure of energy.

Rocket engineers rate rockets not in horse- power, but in thrust. Thrust is just another name for push, and it is expressed in pounds of force. The rocket gets its thrust or push by exhausting material backward. It is this thrust that lifts the rocket off the earth and accelerates it, making it move faster and faster.

As everyone knows, it is more difficult to accelerate an automobile than a baby carriage. To place satellites weighing 1,000 to 2,000 pounds in orbit requires a first-stage rocket engine, or engines, having a thrust in the neighbourhood of 200,000 to 400,000 pounds. Rocket engines able to supply this thrust have been under development for some time. For launching a satellite, or other space vehicle, the rocket engineer divides his rockets into two, three, or more stages, which can be dropped one after the other in flight, thus reducing the total weight that must be accele- rated to the final velocity desired. (In other words, it is a great waste of energy to lift one huge fuel tank into orbit when the tank can be divided into smaller tanks—each packaged in its own stage with its own rocket motor—that can be left behind as they become empty.)

(To be continued.)

The Rationalist

HORRID DEMOCRACY

When we see the mess into which "one man one vote" democracy in power has led India, what a fiasco it has proved in Pakistan, Burma, Indonesia, how grotesque it has turned out in China, Russia, Hungary, Egypt, and what disaster it has brought to France,—Napoleon's France!,—we are tempted to look back to its beginnings and see whether it was just a fraud then as it is now.

The cry "Liberty, Equality, and Fraternity" which deafened France 167 years ago did not make a Utopia of it during these years, and has ended in cutting it in twain like Kabandha's body!

Fifty years ago India presented men whose names were thunders and whose deeds were lightnings,—Lala Lajpat Rai, Bepin Chandra Pal, Bal Gangadhar Tilak, Arabindo Ghosh, Surendranath Banerji, and even Gokhale! Dadabhai Naoroji was almost a God! Then Gandhi came like a fog, and they all passed out from men's ken. Today we are presented with poor Pant, weak Krishna Menon, jejune Desai, vapid Nanda, with those two harmless planets in the back-ground, Rajendra Prasad, and Radhakrishnan,—the one a vain auto-biographer and the other a hotch-potch philosopher,—and forming a Trichinopoly diamond cluster around a non-descript jewel, Nehru. He is a chamaleon of changing colours,—a little of Gladstone, a little of Gandhi, a little of Churchill, a little of Chamberlain, a little of Hitler, a little of Marx, a diluted Gladstone, adulterated Gandhi, unvigorous Churchill, futile Chamberlain, milksop Hitler, and unconvincing Marx.

In the result the three R's of democracy have set up Governments of the three I's, Ignorance, Indolence and Inefficiency, tottering in and out of power, and meriting only dishonour, impeachment and dismissal!

Looking back two centuries, Burke, one of the greatest democrats of Britain, said in 1777, "If it be true in any degree that the governors form the people, I am certain that it is as true that the people in their turn impart their character to their rulers." Speaking of unjust taxation he said, "Would twenty shillings have ruined Mr. Hampden's fortunes? No, but the payment of half twenty shillings, on the principle it was demanded, would have made him a slave!" And, "The poorest being that crawls on earth, contending to save itself from injustice and oppression, is an object respectable in the sight of God and man!"

He also said "The people never give up their liberties except under some delusion." "The principles of true politics are those of morality enlarged." "Bad laws are the worst sort of tyranny!"

Dr. Johnson said of Burke, 'I do not grudge Burke being the first man in the House of Commons, for he is the first man everywhere!" And Robert Hall, a great preacher, described him, "His imperial fancy laid all nature under tribute!"

Elder Pitt, Lord Chatham, when the Prime Minister sent a dull man to lead in the House of Commons, exclaimed, "Sir Thomas Robinson to lead us! The Duke might as well send his jack-boot to lead us!" How many jack-boots are leading in how many Assemblies today!

On John Wilkes being kept out of Parliament, Chatham declared "Unlimited power corrupts the possessor; and this I know, that, where law ends, there tyranny begins."

His son William Pitt, entered Parliament at 22 and became Chancellor at 23! Burke said of his first speech in Parliament, "It is not a chip of the old block; it is the old block itself!" "Pitt will be one of the first men in Parliament", said a member to Fox the orator. "He is so already!" Fox replied. And again on Pitt's speech on the renewal of war with France in 1803, Fox, his rival, observed, "He has spoken with an eloquence which Demosthenes would have admired, perhaps have envied!"

When he was addressing a gathering on raising an Auxiliary Force, one of them objected to calling it "except in the case of actual invasion." Pitt pointed out that it would then be too late! When considering the question of sending of the force outside England, the same person objected again to its being sent out of England; and, "Except in case of actual invasion," Pitt observed sneeringly! He said in a speech on the India Bill of 1780, "Necessity is the argument of tyrants, and the creed of slaves."

His last words on his death-bed were "Oh, my country! how I love my country!" When he was laid in the grave of Chatham in Westminister Abbey, the Duke of Wellington exclaimed, "What grave contains such a father and such a son? What sepulchre embosoms the remains of so much human excellence and glory!"

That was 150 years ago. What would these men have said if they saw democracy as it is manifesting itself today? It is like snakes wriggling out of a snake-charmer's basket striking terror and scattering the onlookers.

Editor,

PRESS NOTE

The Governor of Mysore is pleased to appoint, on the advice of the Chief Minister, the following persons to the Council of Ministers:—

Chief Minister:

Shri B. D. Jatti

Ministers:

1. Shri Kadidal Manjappa
2. Shri T. Subramanya
3. Shri T. Mariyappa
4. Shri H. M. Channabasappa
5. Shri K. F. Patil
6. Shri Mali Mariyappa
7. Dr. K. K. Hegde
8. Shri Annarao Ganamukhi.
9. Shri N. Rachiah

Deputy Ministers:

1. Smt. Grace Tucker
2. Shri H. C. Linga Reddy
3. Shri M. N. Naghnoor
4. Smt. Leelavathi V. Magadi
5. Shri J. H. Shamshuddin
7. Shri B. Basavalingappa

TO BE HEALTHY, BE HAPPY

The most potent factor in the search for ealth, is happiness. According to Sir leneage Ogilvie, Consultant Surgeon to Guy's lospital, London, "The happy man never ets cancer."

There are innumerable factors which contribute to good health: food, exercise, light, unshine, fresh air, cleanliness—but happiness s the most important. The millionaire who an command all by the mere signing of a heque often finds that real happiness eludes im, and his health suffers.

Happiness does not mean "making whoopee," ut is a feeling of inexpressible contentment, hen everything in the world seems just ight; in the words of the Scriptures "the eace that passeth all understanding"

It comes usually temporarily, to the young hose love is required; to the student who asses an examination on which his future evolves: sometimes to individuals or even to n entire nation when the odds are against iem but know they have acted rightly.

Scores of people I have spoken to in ngland say that their happiest period was in 940 when Britain stood alone against the Jazi might, and extermination or slavery eemed the logical outcome!

At that period though food was scarce ar d eople did without luxuries, though everyone hould have existed in a state of frantic worry, here was in fact, a remarkable uplifting of the spirit, and the nation's health was never so good.

There was so much to do in the cause of self preservation that all pulled together, a feeling of friendship existed everywhere and illness was shoved into the background.

Is there any sure way of getting happiness? And as a direct result, health; and if so, how? There is, and it's not as as difficult as one imagines.

Dr. John A. Schindler said not long ago that more than fifty per cent of the patients in hospitals "thought themselves into illness." Many doctors, he added, would place the figure much higher.

The mind, which controls our bodies, helps to keep us fit or make us ill. So get into the habit of controlling your mind, instead, so that it helps you to keep fit.

I live in a farming community—and you never saw such pessimists! "Colin", I said o a farmer the other day, "a fine field of oats you've got."

"Ah," he groaned despondently, but will I ever harvest them? Look at those thunder clouds."

The clouds blew away and he cut his oats, When I congratulated him, he moaned, 'What's the use? I'll not get the price I want. Heading straight for bankruptcy—that's what I am!" X.

(To be continued)

SIR MONIER WILLIAMS'S
ENGLISH-SANSKRIT DICTIONARY
NEWLY REPRINTED
A REQUISITE FOR ALL LIBRARIES
RS. 45/-
MANAGER,
Coronation Press, Mysore

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakasha" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

Proceedings of the Government of Mysore, Bangalore, 27-11-57.

"Sanction is accorded for the purchase of 54 copies of the book, 'Maharaja Bhojaraja's Shringara-Prakasha', provided the Government Educational Institutions have not purchased them individually, the cost thereon being met from the sources pointed out by the Director of Public Instruction, Bangalore, and the Director, Literary and Cultural Development, Bangalore."

By order and in the name of the Government of Mysore,

Secretary to Government,
Education Department.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"*Hindu*", *Madras*. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." ,, 10

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. ,, 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಮು.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः. पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari & Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15-0-0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XVIII No. 33] Monday 2-6-1958 [PRICE 0—1—6.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

Centrally Situated APPLICATIONS NOW RECEIVED.

HOARDERS

"No. I won't throw that away—it might come in useful." How many times have you heard your wife say that when clearing out old trunks or cleaning the attic?

Queen Victoria was an inveterate hoarder. When she died Buckingham Palace was cluttered with dresses she could not bear to throw away, old programmes, invitations, gifts, every letter ever sent to her, photographs and keepsakes from the many places she had visited.

Henry Ford was another. He never threw away a letter or bill and his executors were left with five million documents that took them two years to sort. Among them were ten thousand *unopened* letters—one from gangster John Dillingher, as well as a bill for 10s. 6d. from a man named William Ellis, who moved his lawn.

Thousands of bills were packed into old boot boxes. Letters he just shoved into his desk and when that was full he ordered it to be moved to the basement and a new one set in its place. The vast basement was packed with dust covered desks.

Millionaire Clifton Rose put everything for which he had no immediate use into his store room and when that was full he built another next to it.

At his death some twenty store rooms had been added to his mansion, all filled with junk, and thousands of empty bottles and tins. His wardrobe contained fifty moth-eaten suits and in the attics trunks of old lace had turned yellow with age.

"Waste not, want not," Rose used to tell his heirs, "that's how I made my money." But to dispose of all his hoarded junk cost them both time and money.

An over-economical housewife, who lived on Tyneside, had a mania for saving paper bags and in fifty years had amassed so many that their dead weight cracked a floor beam causing the floor and side of the house to collapse!

MOTION AGAINST A C. M.

Mr. S. K. Bage (Jharkhand), leader of the Opposition, moved in the Bihar Assembly recently a no-confidence motion against the Ministry.

The motion admitted by the Speaker, Mr. Vindheswari Prasad Verma, on May 15 read: "This House expresses its want of confidence in the Council of Ministers for its various acts of omission and commission in the State of Bihar.

The Chief Minister, Dr. Sri Krishna Sinha, and six other Ministers were present in the House, which was almost full when the motion was moved. The visitors' galleries were also packed to capacity.

Moving the motion, Mr. Bage alleged that the Chief Minister, Dr. Sri Krishna Sinha, had placed his son and the son of a friend, whom he did not name, in the mica business.

He said the Chief Minister's son was now earning lakhs of rupees from the business. Mr. Bage stated that the Chief Minister while distributing port-folios had separated mines and minerals from the Revenue Department and kept it under his charge.

Mr. Bage also alleged that the Chief Minister had built a house in Boaring Road in Patna which fetched a rent of Rs. 1200 per month. He said when people were clamouring for cement, the Chief Minister took 11 wagons of cement for his own use.

HOMESICK

A Russian lecturer was telling Czech students in Prague about the Soviet's wonderful scientific advances. "Already," he said, "we have launched two satellites. In no time at all, we will be able to go to the moon. In a matter of a few years we will be able to go to Mars, and then to Venus. And later on to all the planets. Isn't this a wonderful thing?

All the students nodded.

"Are there any questions?"

A student raised his hand, "Sir," he asked, "when can we go to Vienna?"

CANNIBAL'S DELIGHT

Deep in the jungle two cannibals were wending their way—a mother and her child. Suddenly there was a frightening noice in the sky, and the child ran to his mother for protection.

"Ooh, Mummy, what's that?" he whimpered.

"It's all right, dear," said the mother, looking up through the trees. "It's just an aeroplane."

"Aeroplane? What's that?"

"It's a little like lobster. There's an awful lot you have to throw away, but the insides are delicious!"

TEEN TALK

The mother of one teen-ager caught on fast to jive talk. Her daughter asked, "Mamma, may I hit the flick?"

"I'm afraid I don't 'read' you."

"Oh, Mother," said the youngster, "you mean you don't know? 'Hit the flick' is teen talk for 'go to the cinema'."

"In that case, ask me again after you rub the tub, scour the shower, spread the bed and swish the dish."

A WIFE'S MIND

Fascinated by the way his wife's mind works, an uneasy husband we know has given us this example of what he has to be on guard against.

They have a 1956 car. A dealer offered them Rs. 10,000 for it towards a Rs. 15,000 1958 model, leaving only Rs. 5,000 to be paid for the new car. That also happens to be the same amount they still owe the hire-purchase company on their present car. The wife is convinced they can get the new car, clear of debt, without paying anything extra.

"It's simple," she has explained patiently to her husband, over and over again.

"We tell the man we accept the offer. He gives us Rs. 10,000 and we give him our car. We go to the hire-purchase company and pay off our Rs. 5,000 balance. Then we take the other Rs. 5,000 to the dealer. He has our Rs 10,000 car and the Rs. 5,000 in cash and we walk out with a new car. It hasn't cost us a thing. We don't even owe the hire-purchase company anything.

"Honestly, Harry, I don't understand why you keep looking at me like that."

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

The Rationalist

TO BE HEALTHY, BE HAPPY

(Continued from last issue).

He got his price and a bit more, but when I next drove past his farm he was as gloomy ever. "Oats are terrible crops," he confided. "they take too much out of the ground. They'll ruin me." He seemed to get a masochistic delight out of making himself miserable.

One's mental attitude makes a significant contribution towards happiness and health. Until a year ago I had a neighbour who enjoyed very indifferent health.

There was really nothing wrong with him physically and the doctor could not account for his stomach ulcers. But I put it down to his view of life in general.

A grocer who went out of his way to supply my neighbour's requirements was labelled "ingratiating." He didn't like the man across the way because "his eyes are too close together." He described the local official as "snooty," and the clerk of the council as "toffee-nosed." (struck up).

There wasn't a person in the village he approved of or said pleasant things about, yet they were all extremely nice to him.

Some months ago he moved to another town from where he wrote to say that the people were just about the most awful types he had yet encountered. He was hyper-critical and went about looking for the worst in everyone. And, of coarse, he saw it.

That man will always be unhappy unless he alters his outlook. Yet, he isn't a bad fellow, and when not speaking ill of others quite a likeable person.

Always think good of others till you have reason to do otherwise. Even then, try to make allowances for their faults. You might have a few yourself.

Don't imagine that winning some big lottery will automatically bring success. Money, as such, has little to do with either happiness or health though it is a useful commodity and if well used can help to bring about both.

Success by your own efforts is a tremendous factor towards happiness, for the mere overcoming of obstacles and the elation of spirit is good for one. Constant failures embitter almost everyone.

The man who is successful in his job, or the woman in her home life, has no time for self-pity, which is one of the worst diseases. And too much success attained too easily, is likely to make some conceited and imagine that they are superior to their fellows: so every once in a while stand aside and take stock of yourself.

The job you do is vastly important. A man spends eight hours of each day at work, and if he loathes his occupation his life can't possibly be happy. And the effect that this has on his spirits will be reflected in his nature and the state of his health.

It is better far to change your job for even one at less money than to go on doing a job that you hate.

If you love your job and are absorbed in it the odds are that you will be successful as well as healthy. The healthiest and happiest people I know are those who are so fully engaged both at work and at home that they simply have no time to think about themselves. Boredom can breed illness.

OUTER SPACE

(Continued from last issue.)

To launch some of the present satellites has required rockets weighing up to 1,000 times the weight of the satellite itself But it will be possible to reduce takeoff weights until they are only 50 to 100 times that of the satellite. The rocket's high ratio of gross weight to payload follows from a fundamental limitation in the exhaust velocities that can be achieved by chemical propellants.

If we want to send up not a satellite but a device that will reach the moon, we need a larger rocket relative to its payload in order that the final stage can be accelerated to about 25,000 mph. This speed, called the "escape velocity" is the speed with which a projectile must be thrown to escape altogether from the Gravitational pull of the earth. If a rocket fired at the moon is to use as little fuel as possible it must attain the escape velocity very near the beginning of its trip. After this peak speed is reached, the rocket will be gradually slowed down by the earth's pull but it will still move fast enough to reach the moon in two or three days.

Moon exploration will involve three distinct levels of difficulty. The first would be a simple shot at the moon, ending either in a "hard" landing or a circling of the moon. Next in difficulty would be a "soft" landing. And most difficult of all would be a "soft" landing followed by a safe return to earth.

The payload for a simple moon shot might be a small instrument carrier similar to a satellite. For the more difficult "soft" landing, the carrier would have to include, as part of its payload, a "retro-rocket" a decelerating rocket) to provide braking action, since the moon has no atmosphere that could serve as a cushion.

To carry out the most difficult feat, a round trip to the moon, will require that the initial payload include not only "retrorockets" but rockets to take off again from the moon. Equipment will also be required aboard to get the payload through the atmosphere and safely back to earth. To land a man on the moon and get him home safely again will require a very big rocket engine indeed—one with a thrust in the neighbourhood of one or two million pounds. While nuclear power may prove superior to chemical fuels in engines of multi-million-pound thrust, even the atom will provide no short cut to space exploration.

Sending a small instrument carrier to Mars, although not requiring much more initial propulsion than a simple moon shot, would take a much longer travel time (eight months or more), and the problems of navigation and final guidance are formidable.

Fortunately, the exploration of the moon and nearby planets need not be held up for lack of rocket engines big enough to send men and instrument carriers out into space and home again. Much that scientists wish to learn from satellite and space voyages into the solar system can be gathered by instruments and transmitted back to earth. This transmission, it turns out, is relatively easy with today's rugged and tiny electronic equipment.

For example, a transmitter with a power of just one or two watts can convey radio information from the moon to the earth. And messages from Mars, on the average some 50 million to 100 million miles away at the time the rocket would arrive, can be transmitted to earth with less power than that used by most commercial broadcasting stations. In some ways, indeed, it appears that it will be easier to send a clear radio message between Mars and earth than between New York and Tokyo.

This all leads up to an important point about space exploration. The cost of transporting men and material through space will be extremely high, but the cost and difficulty of sending information through space will be comparatively low.

(To be continued.)

MAHATMA GANDHI INSTITUTE OF ENGINEERING

100 FEET ROAD, MYSORE.

Engineering Classes

As large numbers of students are stranded for want of professional education, it is proposed to hold coaching classes in Civil Engineering subjects, in order to prepare them to earn a living.

Course. 1) Syllabus of the Madras and Andhra Overseers' 2 years' course.

Or

2) Studentship Course of the A. M. I. E. One year.

Hours: 6 to 9 p.m.

Fees: Admission Rs. 5/-

Fees— Rs. 75 per term: 2 terms per year.

Or

Rs. 16 per month payable before the 5th of each month: with a fine of 4 as. per day up to 10th. If it is not paid before the 10th, name will be removed.

Survey fees extra.

Fees are not returnable.

Students should equip themselves with necessary books and accessories, attend classes regularly, and maintain good behaviour and conduct.

A. M. I. E.

Coaching Classes, From 6 to 9 p.m.

Open to I. Scs and B. Scs, who wish to become Engineers, and have apprenticed themselves under a qualified Engineering contractor.

Fees: Admission Fees Rs. 5/-

Monthly Rs. 12 per subject, or Rs. 30 for 3 subjects, payable before the 5th of each month. With a fine of 4 as. per day up to 10th. Non-payment before 10th involves removal of name.

Fees are not returnable.

Course 2½ to 3 years, according to the capacity of the student.

Students must maintain good behaviour and conduct.

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit, Mss. Book-collections, or funds for publication of precious ones, will be amply acknowledged.

G. R. JOSYER.
M A (HONS), F R E.S.
Director.

MYSORE, INDIA.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." " 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. " 4.

Sociology

by Ram Gopal, and G. R. Josyer.

" Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಮ್.

Excellent edition in Telugu letters. 12.

ಹೋತ್ಸವಪ್ರಯೋಗಃ वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ೩.

ತ್ಸವಸಂಗ್ರಹಃ. पाञ्चरात्रागमानुसारी. Vol. I ೪.

ಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಿಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15-0-0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XVIII No. 34] Monday 9-6-1958 [PRICE 0—1—6.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

Centrally Situated APPLICATIONS NOW RECEIVED.

A DAUGHTER DESCRIBES

MARK TWAIN

We are a very happy family. We consist of Papa, Mamma, Jean, Clara and me. It is papa I am writing about, and I shall have no trouble in not knowing what to say about him, as he is a *very* striking character.

Papa's appearance has been described many times, but very incorrectly. He has beautiful grey hair, not any too thick or any too long, but just right; a Roman nose, which greatly improves the beauty of his features; kind blue eyes, and a small moustache. He has a wonderfully shaped head and profile. He has a very good figure—in short, he is an extraordinarily fine looking man. All his features are perfect, except that he hasn't extrordinary teeth. His complexion is very fair, and he doesn't ware a beard. He is a very good man and a very funny one. He *has* got a temper, but we all of us have in this family. He is the loveliest man I ever saw or ever hope to see—and oh, so absent-minded.

Papa's favourite game is billiards, and when he is tired and wishes to rest himself he stays up all night and plays billiards; it seems to rest his head He smokes a great deal almost incessently. He has the mind of an author exactly, some of the simplest things he can't understand . . .

Papa uses very strong languase, but I have an idea not nearly so strong as when he first married mamma. Papa doesn't like to go to church at all, why I never understood, until just now, he told us the other day that he couldn't bear to hear any one talk but himself, but that he could listen to himself talk for hours without getting tired, of course he said this in joke, but I've no doubt it was founded on truth.

HUSBAND DESCRIBES WIFE

Mark Twain, who enjoyed being a public man at times, barred that public from his private life. Only his family and the close friends who had free access to his home knew of his lifetime romance, his love for Livy. He would not allow his *Autobiography*, with its intimate thoughts, to be published until after his death. In it he dropped the disguises of fiction he had used in his other books and wrote of himself frankly. It was only then the public heard him speak of Livy.

"She was slender and beautiful and girlish—and she was both girl and woman. She remained both girl and woman to the last day of her life. Under a grave and gentle exterior burned inextinguishable fires of sympathy, energy, devotion, enthusiasm, and absolately limitless affection. She poured out her prodigal affections in kisses and caresses, and in a vocabulary of endearments whose profusion was always an astonishment to me. I was born reserved as to endearment of speech and caresses, and hers broke upon me as the summer waves upon Gibralter."

AFRICANS JUSTICE

Justice can be pretty rough at times, as an African discovered at the market of Enkeldoorn, in Southern Rhodesia, recently.

A crippled African asked a bearded African to sell an ox. The bearded one refused to hand over the £6 received for the ox to the cripple who complained to Africans selling their wares at the market.

There and then impromptu trial was held at which the bearded crook was found guilty. The Africans gave him the choice of plucking every single hair out of his thick beard, or possibly going to prison for six months.

He chose the beard and howled in pain for two hours!

"GOLD RUSHES"

The finding of grains of gold in the gullets of geese while they were being prepared for the table recently was followed by a series of minor "gold rushes!"

Farm-lands in parts of Eastern Europe on which the "golden geese" had been bred and fed were scoured by eager gold-hunters. Some found a few additional grains, but none of them struck it rich.

Talk to any experienced gold, silver or diamond miner and he'll quote instances of valuable finds made at various times by animals and birds. There is an authentic story of a dog in Australia which scratched a hole and exposed a mass of yellowish rock. The animal's owner, a hitherto unluckly miner, started a mine which yielded more than £10,000 worth of gold in the next few weeks!

It was a stray dog which started an Alaskan gold rush about thirty-five years ago. A tiny piece of gold was found in its paw and when the news spread a dozen miners staked their claims. A rich yield resulted!

Another four-footed "prospector" was a wild pig in New Zeeland many years ago. It was shot at by a man named Jacob and fell down a small waterfall near Mount Tarawera, dislodging pieces of stone in its fall.

The peculiar glitter of the stones atracted Jacob's attention. He examined them and the surrounding ground closely and submitted his finds to the Mines Department which prononced them—gold!

Badgers helped to discover one of the world's richest sapphire ledges in Montana. A Badger trapper was setting his traps one day when his hand encountered something hard in the earth thrown out by the animals in their burrowings. Closer investigation revealed a number of sapphires! The trapper soon became a rich man.

INTELLIGENCE OF WORMS

Worms can turn. In fact, they turn better than humans. When professor Yapp, of Birmingham University, put an experimental worm into a tube scarcely wider than itself, the worm reversed direction completely by squashing itself into a hairpin-bend.

The worm's eye view, too, is a good one. Since worms have no ears, but can judge sound only by ground vibrations, the eyes compensate by focusing in unusually precise adjustment to near distances

At California University researchers have recently been trying worms with intelligence tests. Common earthworm had to find their way through a maze of glass tubing.

Worms that turned the right way were able to turn into a comfortable jar of moist earth and moss. Worms that took the wrong turning had to crawl over rough sandpaper with a small electric shock at the end.

One group of worms were allowed to familiarize themselves with the maze. These worms proved twice as fast at getting to bed as strangers to the maze, and every worm learned how to take the right turning after seven attempts.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

A DAUGHTER DESCRIBES

MARK TWAIN

We are a very happy family. We consist of Papa, Mamma, Jean, Clara and me. It is papa I am writing about, and I shall have no trouble in not knowing what to say about him, as he is a *very* striking character.

Papa's appearance has been described many times, but very incorrectly. He has beautiful grey hair, not any too thick or any too long, but just right; a Roman nose, which greatly improves the beauty of his features; kind blue eyes, and a small moustache. He has a wonderfully shaped head and profile. He has a very good figure—in short, he is an extraordinarily fine looking man. All his features are perfect, except that he hasn't extraordinary teeth. His complexion is very fair, and he doesn't ware a beard. He is a very good man and a very funny one. He *has* got a temper, but we all of us have in this family. He is the loveliest man I ever saw or ever hope to see—and oh, so absent-minded.

Papa's favourite game is billiards, and when he is tired and wishes to rest himself he stays up all night and plays billiards; it seems to rest his head He smokes a great deal almost incessently. He has the mind of an author exactly, some of the simplest things he can't understand . . .

Papa uses very strong languase, but I have an idea not nearly so strong as when he first married mamma. Papa doesn't like to go to church at all, why I never understood, until just now, he told us the other day that he couldn't bear to hear any one talk but himself, but that he could listen to himself talk for hours without getting tired, of course he said this in joke, but I've no doubt it was founded on truth.

HUSBAND DESCRIBES WIFE

Mark Twain, who enjoyed being a public man at times, barred that public from his private life. Only his family and the close friends who had free access to his home knew of his lifetime romance, his love for Livy. He would not allow his *Autobiography*, with its intimate thoughts, to be published until after his death. In it he dropped the disguises of fiction he had used in his other books and wrote of himself frankly. It was only then the public heard him speak of Livy.

"She was slender and beautiful and girlish—and she was both girl and woman. She remained both girl and woman to the last day of her life. Under a grave and gentle exterior burned inextinguishable fires of sympathy, energy, devotion, enthusiasm, and absolately limitless affection. She poured out her prodigal affections in kisses and caresses, and in a vocabulary of endearments whose profusion was always an astonishment to me. I was born reserved as to endearment of speech and caresses, and hers broke upon me as the summer waves upon Gibralter."

AFRICANS JUSTICE

Justice can be pretty rough at times, as an African discovered at the market of Enkeldoorn, in Southern Rhodesia, recently.

A crippled African asked a bearded African to sell an ox. The bearded one refused to hand over the £6 received for the ox to the cripple who complained to Africans selling their wares at the market.

There and then impromptu trial was held at which the bearded crook was found guilty. The Africans gave him the choice of plucking every single hair out of his thick beard, or possibly going to prison for six months.

He chose the beard and howled in pain for two hours!

"GOLD RUSHES"

The finding of grains of gold in the gullets of geese while they were being prepared for the table recently was followed by a series of minor "gold rushes!"

Farm-lands in parts of Eastern Europe on which the "golden geese" had been bred and fed were scoured by eager gold-hunters. Some found a few additional grains, but none of them struck it rich

Talk to any experienced gold, silver or diamond miner and he'll quote instances of valuable finds made at various times by animals and birds. There is an authentic story of a dog in Australia which scratched a hole and exposed a mass of yellowish rock. The animal's owner, a hitherto unluckly miner, started a mine which yielded more than £10,000 worth of gold in the next few weeks!

It was a stray dog which started an Alaskan gold rush about thirty-five years ago. A tiny piece of gold was found in its paw and when the news spread a dozen miners staked their claims. A rich yield resulted!

Another four-footed "prospector" was a wild pig in New Zeeland many years ago. It was shot at by a man named Jacob and fell down a small waterfall near Mount Tarawera, dislodging pieces of stone in its fall.

The peculiar glitter of the stones atracted Jacob's attention. He examined them and the surrounding ground closely and submitted his finds to the Mines Department which prononced them—gold!

Badgers helped to discover one of the world's richest sapphire ledges in Montana. A Badger trapper was setting his traps one day when his hand encountered something hard in the earth thrown out by the animals in their burrowings. Closer investigation revealed a number of sapphires! The trapper soon became a rich man.

INTELLIGENCE OF WORMS

Worms can turn. In fact, they turn better than humans. When professor Yapp, of Birmingham University, put an experimental worm into a tube scarcely wider than itself, the worm reversed direction completely by squashing itself into a hairpin bend.

The worm's eye view, too, is a good one. Since worms have no ears, but can judge sound only by ground vibrations, the eyes compensate by focusing in unusually precise adjustment to near distances.

At California University researchers have recently been trying worms with intelligence tests. Common earthworm had to find their way through a maze of glass tubing.

Worms that turned the right way were able to turn into a comfortable jar of moist earth and moss. Worms that took the wrong turning had to crawl over rough sandpaper with a small electric shock at the end.

One group of worms were allowed to familiarize themselves with the maze. These worms proved twice as fast at getting to bed as strangers to the maze, and every worm learned how to take the right turning after seven attempts.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi,	1—0—0.

The Rationalist

HORRID DEMOCRACY

II

Burke said on the public clamour on behalf of Wilkes, "Whenever the people have a feeling, they commonly are in the right. They sometimes mistake the physician."

Washington's advice to the people was, "To steer clear of permanent alliances with any portion of the foreign world."

Walpole once observed, "You see with what zeal and vehemence those gentlemen oppose me; and yet I know the price of every man in this house except three!"

"Patriots! I could raise 50 of them within four and twenty hours. 'Tis but to refuse an unreasonable demand, and up springs a patriot!"

"Patriotism," said Dr. Johnson, "is the last refuge of a scoundrel!"

Horace Walpole wrote in 1774, "Old England is safe, that is, America, whither the true English retired after Charles I. Liberty has still a continent to exist in."

Prince Metternich of Austria observed, "In Europe Democracy is a falsehood. I do not know where it will end in America, but it cannot end in a quiet old age."

He also declared, "The English have more common sense than any other nation, and they are mad!" And of English education, "It is the best in Europe and it is detestable!"

Lord Brougham, when the Duke of Wellington became Prime Minister of England in 1828, said, "The country sometimes heard with dismay that the soldier was abroad. Now there is another person abroad—a less important person; in the eyes of some, an insignificant person—whose labours had tended to produce this state of things. The schoolmaster is abroad! And I trust more to the schoolmaster armed with his primer, than to the soldier in full military array, for upholding and extending the liberties of my country."

It was Abraham Lincoln of America who declared on the battle field of Gettysburg, "This nation, under God, shall have a new birth of freedom, and Government of the people, by the people, for the people, shall not perish from the earth."

Disraeli, the great British Parliamentarian, was the author of the remark, "The people, that bewildering title under which a miserable minority contrive to coerce and plunder the nation!"

How true it is today everywhere! Of the British Ministry, he declared in 1872, "His Majesty's Ministry may be said during the last six months to have lived in a blaze of apology. For nearly five years the present Ministers have harassed every trade, worried every profession, and assailed or menaced every class, institution, and species of property!"

Danton, member of terrible Triumvirate of the French Revolution, exclaimed, "At last I perceive that in revolutions the supreme power finally rests with the most abandoned!" Charles James Fox of England declared, "I am for equality. I think that men are entitled to equal rights, but to equal rights to unequal things."

Napoleon observed, "Nature made all men equal." And Frederick the great remarked, "Kings are nothing but men, and all men are equal." Dr. Johnson, however opined, "So far from being true that all men are naturally equal, no two people can be half an hour together but one shall acquire an evident superiority over another!"

(To be continued). *Editor.*

TWO PRINCESSES

Returning from a disheartening visit to Thirupathi last week-end, and glancing through the local papers, we found one mentioning the demise of Princess Leelavathy, and another mentioning the demise of Princess Chennajammanni. Puzzled, we wondered whether the paper was confusing the identity, but later found that both Princesses had joined their elders almost simultaneously.

We had heard of such coincidences in the case of twins, but it was strange that both the surviving grand daughters of Maharaja Chamaraja Wadiyar should pass away in such lightning succession.

They were wedded to worthy men, Sirdar Basavaraja Urs, and Sirdar Madanagopalaraja Urs, respectively; but it did not appear to the public that the marriages were happy They inherited substantial properties and were also receiving annuities of Rs. 40,000 from the State. They could have made themselves leaders of the State's Womanhood, and shone like stars among their fellow-women.

But the bane of royal houses in India has been bad education, bad companionship, and bad atmosphere. Education in their case is anglicisation and denationalisation, leading only to depravity and degeneracy. In the old days the Residents foisted their hangers on the Royal house-holds as tutors, tutresses, Governesses, or companions. They served as spies and evil companions. The days of spies are over, but as governesses, nurses, and evil companions they do continue! And the nation pays for it! The ex-Rulers have cut down all their obligatory honourable and philanthropic expenses, while they yet exercise the right of receiving the full Civil List: but retain these de-nationalising adjuncts which raise their children into worthless citizens in the future!

We are told that the two Princesses, despite these drawbacks, did retain their intrinsic excellence.

They have left, without leaving behind children of their own, to cherish their name and enjoy their wealth. We trust that their esteemable spouses would endow some charities which will keep their memories green. According to Indian belief one's soul retains its enjoyment of heaven only so long as its earthly deeds continue to command men's praise.

Editor.

THE MIDDLE CLASS

I hold that the summit of civilization is touched by the middle class, that the middle class produces civilisation because it is the only class constantly trained to come to a conclusin. It is not rich enough to have everything, nor poor enough to have nothing, —and has to choose: to choose between a succulet table and a fine library, between travel and a flat in town; between a car and a new baby; it has enough of the superfluous to give it freedom from necessity, but only through the constant use of discrimination. Its life therefore is one long training of the judgement and the will. When the rich become too rich and the poor too poor, and fewer and fewer people live under the constant discipline of their decisions, the age of greatness withers! To produce the lifelong stimulus of choice in both thought and action should be the aim of all education, and the statesman ought above all things to provide a government that remains in the hands of people whose life has trained them in the inestimable art of making up their minds. X.

OUTER SPACE

(Continued from last issue.)

Since the rocket power plants for space exploration are already in existence or being developed for military need, the cost of additional scientific research, using these rockets, need not be exorbitant. Still, the cost will not be small, either. This raises an important question that scientists and the general public (which will pay the bill) both must face: since there are still so many unanswered scientific questions and problems all around us on earth, why should we start asking new questions and seeking out new problems in space? How can the results possibly justify the cost?

Scientific research, of course, has never been amenable to rigorous cost accounting in advance. Nor, for that matter, has exploration of any sort. But if we have learned one lesson, it is that research and exploration have a remarkable way of paying off—quite apart from the fact that they demonstrate that man is alive and insatiably curious. And we all feel richer for knowing what explorers and scientists have learned about the universe in which we live.

It is in these terms that we must measure the value of launching satellites and sending rockets into space. These ventures may have praetical utility, some of which will be noted later. But the scientific questions come first.

Here are some of the things that scientists say can be done with the new satellites and other space mechanisms. A satellite in orbit can do three things: 1) it can sample the strange new environment through which it moves; 2) it can look down and see the earth as it has never been seen before; and 3) it can look out into the universe and record information that can never reach the earth's surface because of the intervening atmosphere.

The satellite's immediate environment at the edge of space is empty only by earthly standards. Actually, "empty" space is rich in energy, radiation, and fast-moving particles of great variety. Here we will be exploring the active medium, a kind of electrified plasma, dominated by the sun, through which our earth moves. Scientists have indirect evidence that there are vast systems of magnetic fields and electric currents that are connected somehow with the outward flow of charged material from the sun. These fields and currents the satellites will be able to measure for the first time. Also for the first time, the satellites will give us a detailed three dimensional picture of the earth's gravity and its magnetic field.

Physicists are anxious to run one crucial and fairly simple gravity experiment as soon as possible. This experiment will test an important prediction made by Einstein's General Theory of Relativity, namely, that a clock will run faster as the gravitational field around it is reduced. If one of the fantastically accurate clocks, using atomic frequencies, were placed in a satellite and should run faster than its counterpart on earth, another of Einstein's great and daring predictions would be confirmed. (This is not the same as the prediction that any moving clock will appear to a stationary observer to lose time—a prediction that physicists already regard as well confirmed.)

There are also some special questions about cosmic rays which can be settled only by detecting the rays before they shatter themselves against the earth's atmosphere. And, of course, animals carried in satellites will begin to answer the question: what is the effect of weightlessness on physiological and psychological functions? (Gravity is not felt inside a satellitet because the earth's pull is precisely balanced by centrifugal force. This is just another way of saying that bodies inside a satellite behave exactly as they would inside a freely falling elevator.)

(To be continued.)

MAHATMA GANDHI INSTITUTE OF ENGINEERING

100 FEET ROAD, MYSORE.

Engineering Classes

As large numbers of students are stranded for want of professional education, it is proposed to hold coaching classes in Civil Engineering subjects, in order to prepare them to earn a living.

Course: 1) Syllabus of the Madras and Andhra Overseers' 2 years' course.

Or

2) Studentship Course of the A. M. I. E. One year.

Hours: 6 to 9 p.m.

Fees: Admission Rs. 5/-

Fees— Rs. 75 per term: 2 terms per year.

Or

Rs. 16 per month payable before the 5th of each month: with a fine of 4 as. per day up to 10th. If it is not paid before the 10th, name will be removed.

Survey fees extra.

Fees are not returnable.

Students should equip themselves with necesary books and accessories, attend classes regularly, and maintain good behaviour and conduct.

A. M. I. E.

Coaching Classes, From 6 to 9 p.m.

Open to I. Scs and B. Scs, who wish to become Engineers, and have apprenticed themselves under a qualified Engineering contractor.

Fees: Admission Fees Rs. 5/-

Monthly Rs. 12 per subject, or Rs. 30 for 3 subjects, payable before the 5th of each month. With a fine of 4 as. per day up to 10th. Non-paymnt before 10th involves removal of name.

Fees are not returnable.

Course 2½ to 3 years, according to the capacity of the student.

Students must maintain good behaviour and conduct.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"*Hindu*", *Madras*. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." .. 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. ,, 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಮ್.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः. पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಸೂಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15-0-0

EDITED BY - G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XVIII No. 35] Monday 16-6-1958 [PRICE 0—1—6.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

1958 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

WORLD'S MOST GENEROUS MAN

He was about middle height, soft-spoken, with eyes that crinkled with good humour. You might have placed him as a fairly well-to-do businessman.

But Hugh Ross Cullen was an adventurer in oil. No one ever made money much faster: hundreds of millions of dollars for himself and several times more for his associates.

While the United States was celebrating Independence Day, on July 4 of this year, Cullen died of a heart attack. It was the day after his seventy-sixth birthday. He left behind the wife he married fifty-four years ealier, four daughters and fifteen grandchildern—and his enormous fortune.

He left behind a record of philanthropy that for sheer size and frequency has never been equalled. This idcluded probably the largest single gift ever handed out by any individual: 257,500,000 in oil properties to the University of Houston and the University of Texas Medical Centre.

His total benefactions may have exceeded £70 million and since they were usually in properties that vary with market—they may be considerably more in the rising values of the United States.

His philanthropy was universally applauded. But political moves rarely win universal applause. And Cullen was no exception.

He was a financial backer of the late Senetor Joseph McCarthy and believed he "did a wonderful job of getting Reds out of the government. He did not try to hurt anybody, except people who ought to be hurt."

On the other hand, he was one of the first people to predict that Eisenhower would sweep the country if he ran for president.

Cullen had less than three years' formal schooling in his life. Yet he helped found the University of Houston, and he received the degree of Doctor of Science from the University of Pittsburgh.

He was born on a North Texas ranch in 1881, and when he was only a few months old his parents moved to San Antonio. He entered the local school but left within three years and went to work in a sweet factory. At seventeen he took a job with a cotton broker and met the golden-haired girl he eventually married, Lillie Crans, descendant of an old Texas family.

In 1911 Cullen moved to Housten, became a member of the Cotton Exchange and dabbled in real estate. It was the latter activity that brought him into contact with a builder named James Cheek who was trying to acquire oil leases.

"I don't know anything about the oil business," Cullen said. But his interest was aroused and four years later he was an oil man.

"I got some men to back me in drilling some wells in West Taxas," he said.

He drilled three wells, spent £250,000—and found exactly two ounces of oil!

Cullen was forty before his first good oil strike came in 1921. By 1930 he and his original associates were able to sell part of their holdings for 220,000,000! In the years

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,

that followed he rated high among the world's Ten Richest Men.

His honorary Doctor of Science degree from the University of Pittsburgh in 1937 was a tribute to his enormous practical knowledge of the "black gold."

Asked to head a million-dollar fund drive for the infant University of Houston, Cullen personally donated $350,000 for one of the buildings. At the dedication ceremony Cullen summed up one reason for his philanthropy: "We became interested in the University of Houston because in it were enrolled students who strived for self help. It gives the same advantage to the poor as to the rich."

Those words were indicative of his feelings in all the later millions Cullen showered on schools and hospitals.

He estimated in 1955 that, after caring for his family: "I have succeeded in giving away ninety-three per cent of my worldly goods!"

The Cullens lived in relative simplicity. Their large house in the plush Houston suburb of Riveroaks had a staff of fourteen servants. They also maintained a 14,000-acre Texas ranch where they liked to spend week-ends by themselves.

Cullen died a satisfied man, for he had seen his philosophy fulfilled, and, along with that other great philanthropist, Lord Nuffield, who himself has given away millions, he deserves to rank as the world's most generous man.

"My wife and I are selfish," he once said. "We want to see our money spent during our lifetime so we may derive great pleasure from it!"

ANOTHER BIG BUSINESS

Professional beekeepers in Australia seldom sit still and watch the honey flow in. Young, hardy men, they sleep rough hundreds of miles from home in jungle territories so that they are ready to move their hives speedily from site to site to catch each district's nectar flow.

Some of the larger farmers now carry a mobile stock containing more than 600 hives. These are transported by lorries, complete with streamlined extractors, carrier tanks and water wagons.

In a season these cavalcades race across hundreds of miles of rough territory, seldom pausing for more than a few days at any one spot.

Most of this boney comes from eucalyptus blossoms, but yields are very unpredictable.

Sometimes a wonderful show of blossoms proves almost barren of nectar, in which case the "honey-grubber" picks up his hives and speeds off through the night to a new site.

The successful "honey king" must possess considerable botanical knowlenge and pioneering skill.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

The Rationalist

AN EXPERIENCE

Sri K. Seetarama Rao, who could easily claim the Blue Riband and Oscar of hoteliers in India, and has the satisfaction of allaying the hunger of 10,000 persons everyday, entertains and delights the elite of Madras by his famous moonlight dinners, the blue-blooded-aristocracy of Ooty with his spectacular parties, and the sedate public of Mysore with his high-toned annual Ramotsava celebrations.

It was a happy experience to us to attend the Ramotsava of this year in the Modern Cafe on the 10th last. A large gathering had assembled and had the delight of listening to the ineffable music of Sangeetaratna T. Chowdiah.

To us foreign musicians, like Pavlova, Melba, and Yehudi Menuhin are world figures. Our own distinguished exponents are just ordinary men!

We pose as a superior nation. But we think and act like an inferior nation!

Sri T. Chowdiah's music on the violin was listened to by an enraptured audience. His deft play on the violin strings touched their heart strings and awakened their dormant emotions.

Music, Sri Chowdiah seems to have said in the Mysore Legislative Council, can increase food yields. No doubt the vibrations on the soil caused by the music, and the emotions roused in the plants by it, could result in increased yields. Milkmen find that music can increase the milk yield. Doctors find that music has a tonic and recuperative effect on patients. That it can charm snakes is a common street sight. One thought of all this as one listened to the harmony flowing from Sri Chowdiah's violin, sounding sometimes like a horse trotting to the enclosure, sometimes like a stallion galloping on the trial course, sometimes like a three year old flying with wind speed to the winning post.

After this classic performance, there were 3 dance tableaus from Krishna Leela by Chi. Vijaya, and Sows. Geetha and Taara, bonny children of Sri Seetharama Rao. Wearing glistening raiments and flashing with jewellery, they performed with delightful grace and charming beauty.

Then came an eye-opener, Sri Seetharama Rao and his gallant band of sons,—teenagers and collegians,—simply clad, standing in devotion, and performing *bhajana*, castanets in hand, and as the fervour mounted, with hurried motions, crossing, side-tracking, and circumambulating each other. As one watched them one realised how ennobling to the mind and purifying to the body the practice was, and how wise the ancients were who wove it into the social and family life of certain sections of the nation. It was admirable of Sri Seetharama Rao,—one of the most successful businessmen of South India,—to have kept up the ennobling family tradition, and to have imbued the young minds of his sons and daughters with the exalting religious spirit. His scions would be grateful for it in after life, just as he himself is grateful to his venerable father, Sri Govinda Dasaru.

With mangalarathi and prasada-vinigoga, the remarkable function came to a close. Next day the poor feeding and Hanumanthothsava were correspondingly impressive.

HARD WORK, LESS SLEEP

How many hours did you sleep last night? Do we all sleep too much? Do women really need more sleep than men? And is it possible to develop a sleepless race?

Scientists now making new efforts to probe some of the age-old mysteries of sleep believe that they may soon discover fascinating facts about it which will astonish mankind.

Some are already saying that for health and efficiency's sake most of us should cut down our nightly spell of slumber. Scientists in Russia even claim to have developed a sleep machine which will make people live longer and stop younger.

The machine removes fatigue, they say, so that an ordinary person can do with two hours' sleep a night, instead of eight.

Traditional beliefs about sleep—for instance, that men need at least seven and women at least eight hours' sleep nightly—are being questioned by the experts. One has gone so far as to declare that the harder a man works the less sleep he requires!

Most of the investigators seem certain that the human race sleeps too much. In a test nine men and nine women went without sleep for eighty hours! At the end of that time it was found that eight to ten hours' sleep was sufficient to restore them to normal!

"Our insistence on seven or eight hours' sleep is merely an inheritance from the lazy animal world of our primitive ancestors," says a London sleep investigator. "It could soon be discarded. Too much sleep creates a desire for still more. We have all experienced the peculiar brightness and lucidity of the brain following a sleepless night, and we all know that heavy and stupid feeling that often follows a deep, dreamless slumber."

Hundreds of famous men were short sleepers. Kant, the philosopher, said it was an enemy which shortened life and sapped vitality. John Wesley, a man with a very active brain, was up at four every morning.

* * *

This is very good from the view of the Five Year Planners. But since in the Welfare State we have all to work less and less and enjoy more and more, less work would mean more sleep! So our modern researchers are rather like a dog turning round and round, trying to scratch its own tail! Ed.

SIR MONIER WILLIAMS'S
ENGLISH-SANSKRIT DICTIONARY
NEWLY REPRINTED
A REQUISITE FOR ALL LIBRARIES
RS. 45/-
MANAGER,
Coronation Press, Mysore

OUTER SPACE

(Continued from last issue)

The satellite that will turn its attention downwards holds great promise for meteorology and the eventual improvement of weather forcasting. Present weather stations on land and sea can keep only about ten per cent of the atmosphere under surveillance. Two or three weather satellites could make a cloud inventory of the whole globe every few hours. From this inventory meteorologists believe they could spot large storms (including hurricanes) in their early stages and chart their direction of movement with much more accuracy than at p esent. Other instruments in the satellites will measure for the first time how much solar energy is falling upon the earth's atmosphere, and how much is reflected and radiated back into space by clouds, oceans, the continents, and by the great polar ice fields.

It is not generally appreciated that the earth has to send back into space, over the long run, exactly as much heat e ergy as it receives from the sun. If this were not so the earth would either heat up or cool off! But there is an excess of income over outgo in the tropical regions, and an excess of outgo over income in the polar regions. This imbalance has to be continuously rectified by the activity of the earth's atmospher which we call weather.

By looking at the atmosphere from the outside, satellites will provide the first real accounting of the energy imbalances, and their consequent tensions, all around the globe. With the insight gained from such studies, meteorologists hope they improve long-range forecasting of world weather trends.

Finally, there are the satellites that will look not just around or down, but out into space. Carrying ordinary telescopes as well as special intrumente for recording X-rays, ultraviolet, and other radiations, these satellites cannot fail to reveal new sights forever hidden from observers who are bound to the earth. What these sights will be, no one can tell. But scientists know that a large part of all stellar radiation lies in the ultraviolet region of the spectrum, and this is totally blocked by the earth's atmosphere. Also blocked are other very long wave lengths of "light" of the kind usually referred to as radio waves. Some of these get through the so-called "radiow windo" in the atmosphere, and can be detected by radio telescopes, but scientists would like a look at the still longer waves that cannot penetrate to earth.

Even those light signals that now reach the earth can be recorded with brilliant new clarity by satellite telescopes. All existing photographs of the moon and nearby planets are smeared by the same turbulence of the atmosphere that makes the stars twinkle. Up above the atmosphere the twinkling will stop and we should be able to see for the first time what Mars really looks like. And we shall want a really sharp view before launching the first rocket to Mars.

While these satellite observations are in progress other rockets will be striking out from the moon with other kinds of instruments. Photographs of the back or hidden side of the moon may prove quite unexciting, or they may reveal some spectacular new feature now unguessed. Of greater scientific interest is the question whether or not the moon has a magnetic field. Since no one knows for sure why the earth has such a field, the presence or absence of one on the moon should throw some light on the mystery.

(To be continued.)

MAHATMA GANDHI INSTITUTE OF ENGINEERING

100 FEET ROAD, MYSORE.

Engineering Classes

As large numbers of students are stranded for want of professional education, it is proposed to hold coaching classes in Civil Engineering subjects, in order to prepare them to earn a living.

Course: 1) Syllabus of the Madras and Andhra Overseers' 2 years' course.

Or

2) Studentship Course of the A. M. I. E. One year.

Hours: 6 to 9 p.m.

Fees: Admission Rs. 5/-

Fees— Rs. 75 per term: 2 terms per year.

Or

Rs. 16 per month payable before the 5th of each month: with a fine of 4 as. per day up to 10th. If it is not paid before the 10th, name will be removed.

Survey fees extra.

Fees are not returnable.

Students should equip themselves with necessary books and accessories, attend classes regularly, and maintain good behaviour and conduct.

A. M. I. E.

Coaching Classes, From 6 to 9 p.m.

Open to I. Scs and B. Scs, who wish to become Engineers, and have apprenticed themselves under a qualified Engineering contractor.

Fees: Admission Fees Rs. 5/-

Monthly Rs. 12 per subject, or Rs. 30 for 3 subjects, payable before the 5th of each month. With a fine of 4 as. per day up to 10th. Non-paymnt before 10th involves removal of name.

Fees are not returnable.

Course 2½ to 3 years, according to the capacity of the student.

Students must maintain good behaviour and conduct.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"
"*Hindu*", *Madras*. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." ,, 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. ,, 4.

Sociology

by Ram Gopal, and G. R. Josyer.
"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಮ್.
Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ
ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15-0-0

EDITED BY-G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly.

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XVIII No. 36] Monday 23-6-1958 [PRICE 0—1—6.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

1958 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

WORLD'S ODDEST HOBBY

A few hours after a car collided with a lamp standard near Austin, Texas, raven-haired sixty-year-old Luisa Carincita was speeding to the scene in a chartered aircraft—to buy the wreckage!

A few days later a child was suffocated in an old disused refrigerator in Chicago. Even before the inquest was held Luisa had sent a telegram making an offer for the instrument of the child's death!

In Mexico City, a crystal chandelier crashed on to a cinema audience killing seventeen people. The next day Luisa turned up to buy all the fragments of the crystal!.

The backyard of her home was crammed with the remains of vehicles, old aircraft, bath-tubs and every conceivable object under the sun, all with one link between them; they had either caused the death of someone or were connected with death in a violent form.

Luisa Carincita had the world's wierdest and oddest hobby; collecting instruments which caused violent death in every part of the world. She paid nearly £1,000 for one of the ropes used to hang two men in San Jose by a lynch-mob, and when a train crashed she bought up fragments of smashed seats on which passengers had died, stipulating that she would only buy them if the dried blood remained on them!

In New York a woman was electrocuted while taking a bath. Luisa bought the bath-tub!

Before she died she had collected more than a dozen step-ladders from which people had fallen to death; electric irons which had short-circuited and electrocuted women; electric toasters which caused death in similar fashion; a pan which had been pulled down by a child while filled with boiling milk with fatal results—in all a total of nearly 16,000 articles!

When her executors put the stuff up for sale buyers were reluctant to buy the articles and only seven of the 16,000 were sold. The executors hired a motor launch and had the rest of the junk taken out to sea and dumped!

SUMMIT MEETING

Top ranking diplomats, sickened by talk about sputniks and kaputniks, are finding light relief in a story, purporting to come straight from Heaven, which turned up recently in their courier bags.

Arriving in Heaven, Messrs. Krushchev Eisenhower and Macmillan met in a celestial bar. Confronting them was the sign "Anything you want?" The angel waitress first hovered beside Mr. Krushchev, who declared "Yes, indeed. I want to destroy the United States, totally and completely."

The angel, not bothering to book his order turned to President Eisenhower. "Well, if that's how Krush feels"' said Ike, "my order must be for Russia's complete and total destruction."

"And yours, sir? Your order?" Mr. Macmillan looked up, saw the shining face, smiled and said quietly: "Why, I'd like a nice cup of tea, please." And hardly had he spoken before the angel waitress was treating him to tea from a heavenly jug!

"And these other gentlemen, what do they get?" asked the Prime Minister.

"Simply space," was the angel's answer!

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore

ADVICE TO STUDENTS

An educator's advice to his students:

Get your grammar right and all other needful things will fall to you.

Live in the active voice, not the passive. Think more about what you make happen, than about what happens to you.

Live in the indicative mood, rather than the subjunctive. Be concerned with things as they are, rather than as they might be.

Live in the present tense, facing the duty at hand without regret for the past or worry over the future.

Live in the first person, criticizing yourself, rather than finding fault with others.

Live in the singular number, caring more for the approval of your own conscience than for the applause of the crowd.

And if you want a verb to conjugate, you cannot do better than to take the verb,—"To Love."

THE MIRROR

"I wonder if the mirror isn't the world's worst invention. The optimist looks into a mirror and becomes too optimistic, the pessimist too pessimistic. Thus mirrors increase conceit or destroy confidence. Far better is seeing ourselves as reflected in the expressions on the faces of people we meet during the day. The way you look to others is apt to be nearer the truth than the way you may look to yourself."

THE DEMOCRATIC KING

The late Haakon VII of Norway, as king of a constitutional democratic monarchy, had only very limited authority. Once, during a cabinet meeting, he accidentally dropped his handkerchief. A cabinet member picked it up and handed it him. "Thank you very much," said the King, taking the handkerchief. Then he added with a smile, "This is the only thing I dare put my nose into."

CAUSE OF HAPPINESS

Martha Washington, in a letter written when she was President's wife;

"I have learned too much of the vanity of human affairs to expect any felicity from public life. But I am determined to be cheerful and happy in whatever situation I may be. For I have also learned from experience that the greater part of our happiness or misery depends on our dispositions and not on our circumstances."

DISCONTENT

There are two kinds of discontent in this world: the discontent that works, and the discontent that wrings its hands. The first gets what it wants, and the second loses what it had. There is no cure for the first but success, and there is no cure at all for the second!

SIR MONIER WILLIAMS'S
ENGLISH-SANSKRIT DICTIONARY
NEWLY REPRINTED
A REQUISITE FOR ALL LIBRARIES
RS. 45/-
MANAGER,
Coronation Press, Mysore

WORLD'S ODDEST HOBBY

A few hours after a car collided with a lamp standard near Austin, Texas, raven-haired sixty-year-old Luisa Carincita was speeding to the scene in a chartered aircraft—to buy the wreckage!

A few days later a child was suffocated in an old disused refrigerator in Chicago. Even before the inquest was held Luisa had sent a telegram making an offer for the instrument of the child's death!

In Mexico City, a crystal chandelier crashed on to a cinema audience killing seventeen people. The next day Luisa turned up to buy all the fragments of the crystal!

The backyard of her home was crammed with the remains of vehicles, old aircraft, bath-tubs and every conceivable object under the sun, all with one link between them; they had either caused the death of someone or were connected with death in a violent form.

Luisa Carincita had the world's wierdest and oddest hobby; collecting instruments which caused violent death in every part of the world. She paid nearly £1,000 for one of the ropes used to hang two men in San Jose by a lynch-mob, and when a train crashed she bought up fragments of smashed seats on which passengers had died, stipulating that she would only buy them if the dried blood remained on them!

In New York a woman was electrocuted while taking a bath. Luisa bought the bath-tub!

Before she died she had collected more than a dozen step-ladders from which people had fallen to death; electric irons which had short-circuited and electrocuted women; electric toasters which caused death in similar fashion; a pan which had been pulled down by a child while filled with boiling milk with fatal results—in all a total of nearly 16,000 articles!

When her executors put the stuff up for sale buyers were reluctant to buy the articles and only seven of the 16,000 were sold. The executors hired a motor launch and had the rest of the junk taken out to sea and dumped!

SUMMIT MEETING

Top ranking diplomats, sickened by talk about sputniks and kaputniks, are finding light relief in a story, purporting to come straight from Heaven, which turned up recently in their courier bags.

Arriving in Heaven, Messrs. Krushchev, Eisenhower and Macmillan met in a celestial bar. Confronting them was the sign "Anything you want?" The angel waitress first hovered beside Mr. Krushchev, who declared: "Yes, indeed. I want to destroy the United States, totally and completely."

The angel, not bothering to book his order, turned to President Eisenhower. "Well, if that's how Krush feels"' said Ike, "my order must be for Russia's complete and total destruction."

"And yours, sir? Your order?" Mr. Macmillan looked up, saw the shining face, smiled and said quietly: "Why, I'd like a nice cup of tea, please." And hardly had he spoken before the angel waitress was treating him to tea from a heavenly jug!

"And these other gentlemen, what do they get?" asked the Prime Minister.

"Simply space," was the angel's answer!

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

ADVICE TO STUDENTS

An educator's advice to his students:

Get your grammar right and all other needful things will fall to you.

Live in the active voice, not the passive. Think more about what you make happen, than about what happens to you.

Live in the indicative mood, rather than the subjunctive. Be concerned with things as they are, rather than as they might be.

Live in the present tense, facing the duty at hand without regret for the past or worry over the future.

Live in the first person, criticizing yourself, rather than finding fault with others.

Live in the singular number, caring more for the approval of your own conscience than for the applause of the crowd.

And if you want a verb to conjugate, you cannot do better than to take the verb,—"To Love."

THE MIRROR

"I wonder if the mirror isn't the world's worst invention. The optimist looks into a mirror and becomes too optimistic, the pessimist too pessimistic. Thus mirrors increase conceit or destroy confidence. Far better is seeing ourselves as reflected in the expressions on the faces of people we meet during the day. The way you look to others is apt to be nearer the truth than the way you may look to yourself."

THE DEMOCRATIC KING

The late Haakon VII of Norway, as king of a constitutional democratic monarchy, had only very limited authority. Once during a cabinet meeting, he accidentally dropped his handkerchief. A cabinet member picked it up and handed it him. "Thank you very much," said the King, taking the handkerchief. Then he added with a smile, "This is the only thing I dare put my nose into."

CAUSE OF HAPPINESS

Martha Washington, in a letter written when she was President's wife;

"I have learned too much of the vanity of human affairs to expect any felicity from public life. But I am determined to be cheerful and happy in whatever situation I may be. For I have also learned from experience that the greater part of our happiness or misery depends on our dispositions and not on our circumstances."

DISCONTENT

There are two kinds of discontent in this world: the discontent that works, and the discontent that wrings its hands. The first gets what it wants, and the second loses what it had. There is no cure for the first but success, and there is no cure at all for the second!

SIR MONIER WILLIAMS'S
ENGLISH-SANSKRIT DICTIONARY
NEWLY REPRINTED
A REQUISITE FOR ALL LIBRARIES
RS. 45/-
MANAGER,
Coronation Press, Mysore

The Rationalist

EASTERN AND WESTERN CULTURES

Dr. J. B. S. Haldane, speaking on Indian and European cultures recently made some interesting comparisons.

The culture of ancient Greeks and Romans and their magnificent literature and religious practices still persisted in many European countries although the Greek and Roman Empires were things of the past. Although 1,500 years had elapsed, the Greek and Roman patterns of religions still persisted in parts of France and other European countries. The Druids, on the other hand, left very little by way of literature and much less by way of Art, for they never wrote down anything. The Nordic culture and religion prevailed in North Germany, Scandinavia and Iceland. A sort of literature prevailed, but they left behind no art of their own. With the emergence of Christianity, the art of writing came into vogue. The Islamic conquest of India had been complete, but the Sanskrit classics continued to exist. The Indian epics were regarded as very important and true. They had some religious significance.

Between 1500 and 1900 A.D., stated the Professor, continuing, there was a conflict in Europe. All educated men were brought up on a study of the Classics and were taught pagan doctrines. But the poor people knew very little of either Greek or Latin, and the women were much more ignorant of the same. Classics were unintelligible to the masses. He (Prof. Haldane) belonged to that generation educated on the Greek and Latin Classics. The English people used Latin as an important element in their education even 1,500 years after the last Roman soldier left Britain!

Continuing his theme, Prof. Haldane humorously pointed out that even Mr. C. Rajagopalachari could not think that India would continue to use English language 1,500 years after the English had left India.

Prof. Haldane next pointed out that extraordinary independence of thought was the chief feature of the Greeks. The Greek culture did not cease after the conquest of Greece by Rome, although Greek literature latterly decayed. The Greeks were culturally superior to the Romans and the Romans knew well about it. But the Roman religion was more moral and less intellectual than that of the Greeks.

Prof. Haldane next drew innumerable parallels between the Gods and Goddesses of the Hindu Pantheon and the Gods and Goddesses of the Greek Pantheon. The Gods in Hindu religion corresponded to the Gods in the religion of the Greeks and Romans with all their human failings. Jupiter of the Greeks corresponded to Indra, Saraswathi to Athena and Ganesh to the Greek God ruling Trade and Commerce, and Apollo to Hindu Viswakarma, the great Engineer-Artificer. Thus there was a good deal of fusion of these religions, thoughts and beliefs. There was thus extraordinary similarity between Greeks and Hindu mythology and there were also many parallels in the Celtic mythology.

Proceeding, Prof. Haldane stressed that the early beliefs in 'after-life' were vague and unsatisfactory. At a very early stage, the Greeks began to preach the Gospel of Rebirth which perhaps they got through contact with Hindu thought and influence. A century later, about 460 B. C., a Sicilian poet wrote and expounded ideas which came very close to Hindu ideas of life and religion. Pericles wrote about Rebirth. He was a strict vege-

tarian like the Hindu or the Brahmin. He regarded the sacrifice of cattle as an abominable sin. After Pericles came many theist philosophers, but they never had any great following. Among the ancient Greeks and Romans, the idea of *Shakthi* of the Hindu philosophy found a similarity in the Greek Goddess Pallas Athene.

Explaining why this religion of the Greeks perished, Prof. Haldane stated that when a city State was conquered, the religion prevalent there perished, and the religion of the conqueror came to be imposed first and then adopted.

Prof Haldane next emphasised that it was of utmost importance for world culture that Indian scholars should study the ancient Greek and Roman literature and their religion and their art from the Indian standpoint rather than through Christian spectacles, if they should understand them in correct perspective. Ancient literature of the Greeks and Romans was less permeated with religion than Sanskrit literature. Homer's Trojan War and the City of Troy very likely corresponded to the epic struggle of the *Mahabharata* and Kurukshetra. The great historian Herodotus had given a true picture of the history of the Greeks and the Barbarians in an impartial way as no other historian had done. It was remarkable how few people had done so after him.

The Greek tragedians, continued Prof Haldane, Isocles, Sophocles and Euripides criticised their gods and goddesses more than others. Many of their tragedies were more or less theological treatises. The philosophers were rightly regarded as the glories of the human species. But the ancient philosophers were not merely theologians but scientists as well. Aristotle was not merely a logician and a theologian, but a great mathematician. Ptolemy was a magnificent poet. Indian people, said Prof. Haldane, should study ancient classics in Greek and Roman, not through their English translations.

Prof. Haldane next spoke about Druidical culture and drew parallels between the Druidical gods and religious rituals and the Gods and practices in Hindu Pantheon. The Druids went into a state of *Samadhi* in deep contemplation. There was evidence of this in Druidism. They had an extraordinary belief in rebirth. Similar was the case with Scandinavian religion

"It is up to Hindu scholars who have a background of Hinduism—it is the duty of the rising Indian generation of scholars—to study the ancient Classics. If Indians are to make a full contribution to world culture, they should study the relics of ancient Greece and Rome, and then they could understand the past of their own country much better If it was not to understand the culture of other countries, to know their own culture and to understand it better, the Indian generation should study the ancient Classics of Greece and Rome at present. Although Grecian Mythology did not influence anyone, Indian Mythology, rightly or wrongly, did help to form the moral ideas of millions of people, and so Indian Mythology was vastly more important than Greek and Roman Mythology", concluded Prof. J. B. S. Haldane.

Dr. Bhagavantham thanked the Professor for his scholarly, and thought-provoking address, and he hoped it would set Indian scholars to work on the path suggested by Prof. Haldane so that they could understand and interpret their own religion, culture and art in proper perspective.

* * *

It did not occur either to Dr. Haldane or Dr. Bhagavantam to suggest that Greek and Roman cultures might be a descendant and adaptation of Indian culture. Ed.

THEIR CONCEIT

A conceited novelist was walking with a friend when they passed a house on which a tablet had recently been fixed because a poet once lived there.

"I wonder what they'll put over my door when I die?" said the novelist.

"To let," replied his friend.

That applies to our modern Kannada authors too.

PRIZE AWARDS

An enthusiastic gardener was proud of his monster red currants. Several of his friends after admiring the fruit, advised him to send an exhibit to the local horticultural show. He sent a fine basket of the currants, but was disappointed when his entry secured only third prize.

He found out afterwards that a mistake had been made. They had been 'placed' in the tomato class!

The top prizes had gone to the big-wigs, and judges' wives and friends, as in our horticultural shows!

"WELFARE SYSTEM"

"The letter concerning delays in getting replies from various corporations, etc., is typical of the way things are run in this so-called welfare state. The proud boast of "no unemployment" is achieved by the *making* of extra jobs, many of them unnecessary, and so providing extra work with all its handicapping slowness.

Some time ago a Ministry wanted my birth certificate, although I had just received my post-war credit from the tax people without the necessity of this formality. I called several times at the office, only to be told that no reply had come through, yet the confirmation of my birth should only have taken a day or so! Finally, I asked my brother to get a copy of the certificate (for which I had to stump up 3s. 4d.) and took it to the office in question.

I told them that I had succeeded in obtaining it in about 48 hours, what they could not manage in about seven weeks—owing to their ridiculous "passed to you" system!

There is no "bite" in the system here. In private enterprise one can get at least promptness and satisfaction, without being compelled to fill up forms make repeated calls, write letters and wait—fuming!

That is a picture of England. What we have here is its exact reflection!

SRI G. R JOSYER

The Government of India have nominated Sri G R. Josyer, Director, International Academy of Sanskrit Research, to the Expert Sub-Committee on Hindi Vocabulary of the Ministry of Education

"THE RATIONALIST."

Subscription.	Yearly Rs.	½ yearly Rs.	Quarterly
Local ..	4-0	2-0	
Outside ..	5	2 50	

Advertisement Rates.

Full Page	Rs. 30 per insertion
Half Page ...	" 25
Quarter Page ...	" 15

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamarajpet Road, Bangalore

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakasha" of Bhojaraja. The books are immediately required

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland"

* * *

Messrs MOTILAL BANARSIDAS. Nepali Khapra, Banaras

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I. "Shringara Prakasha" and 5 copies of part II, if printed. 7-11-57.

* *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY. Ltd., London. W.C. I

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer

Price Rs. 35-0-0.

Proceedings of the Government of Mysore, Bangalore, 27-11-57.

"Sanction is accorded for the purchase of 54 copies of the book, 'Maharaja Bhojaraja's Shringara-Prakasha', provided the Government Educational Institutions have not purchased them individually, the cost thereon being met from the sources pointed out by the Director of Public Instruction, Bangalore, and the Director, Literary and Cultural Development, Bangalore."

By order and in the name of the Government of Mysore,

Secretary to Government,
Education Department.

THEIR CONCEIT

A conceited novelist was walking with a friend when they passed a house on which a tablet had recently been fixed because a poet once lived there.

"I wonder what they'll put over my door when I die?" said the novelist.

"To let," replied his friend.

That applies to our modern Kannada authors too.

PRIZE AWARDS

An enthusiastic gardener was proud of his monster red currants. Several of his friends after admiring the fruit, advised him to send an exhibit to the local horticultural show. He sent a fine basket of the currants, but was disappointed when his entry secured only third prize.

He found out afterwards that a mistake had been made. They had been placed in the tomato class!

The top prizes had gone to the big-wigs, and judges' wives and friends, as in our horticultural shows!

"WELFARE SYSTEM"

"The letter concerning delays in getting replies from various corporations, etc., is typical of the way things are run in this so-called welfare state. The proud boast of "no unemployment" is achievd by the *making* of extra jobs, many of them unnecessary, and so providing extra work with all its handicapping slowness.

Some time ago a Ministry wanted my birth certificate, although I had just received my post-war credit from the tax people without the necessity of this formality. I called several times at the office, only to be told that no reply had come through, yet the confirmation of my birth should only have taken a day or so! Finally, I asked my brother to get a copy of the certificate (for which I had to stump up 3s. 4d.) and took it to the office in question.

I told them that I had succeeded in doing in about 48 hours, what they could not manage in about seven weeks—owing to their ridiculous "passed to you" system!

There is no "life" in the system. Under private enterprise one can get at least promptness and satisfaction, without being compelled to fill up forms, make repeated calls, write letters and wait, fuming!

That is a picture of England. What we have here is its exact reflection!

SRI G. R. JOSYER

The Government of India have renominated Sri G. R. Josyer, Director, International Academy of Sanskrit Research, to the Experts Sub-Committee on Hindi Vocabulary of the Ministry of Education.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2,50	1,25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakasha" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

Proceedings of the Government of Mysore, Bangalore, 27-11-57.

"Sanction is accorded for the purchase of 54 copies of the book, 'Maharaja Bhojaraja's Shringara-Prakasha', provided the Government Educational Institutions have not purchased them individually, the cost thereon being met from the sources pointed out by the Director of Public Instruction, Bangalore, and the Director, Literary and Cultural Development, Bangalore."

By order and in the name of the Government of Mysore,

Secretary to Government,
Education Department.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"*Hindu*", *Madras*. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." .. 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. ,, 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः. पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, **ಆಂಧ್ರಲಿಪಿಃ** ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ನಾಲ್ಕೂಂ 8.

CORONATION PRESS, MYSORE.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15-0-0

EDITED BY - G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XVIII No. 37] Monday 30-6-1958 [Price 0—1—6.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

1958 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

KILLING TAXES

An irate taxpayer stormed into a Jersey tax office and, before the eyes of astonished officials, placed a loaf of bread on the counter.

"There," he said, "is the bread you've snatched out of my mouth." He then peeled off his coat and placed it on top of the loaf.

"There," he added, "is the coat you've whipped off my back."

Finally, he placed his income tax demand note on top of the pile and, with a final gesture of disapproval said: "Now you've got the lot!"

But shall we shed tears for him? My own thought is: this disgruntled taxpayer ought to be living in England. For in Jersey, the current rate is a mere trifling four shillings in the pound. Had he entered an English office, he would surely have had to contribute a goodly portion of his own skin, says an English writer. We might add that in India he would have to contribute a goodly portion of his bones also. A.

OVER FORTY?

How's this for an over forty? I am now a general grocer and this is my second shop in four years. Previously in timber for 18 years, you have my word for it that I did not know the difference between rice and sago when I started.

Tell the downhearted to have a go; where there's a will there's a way! A.

* * *

I was turned forty when I set out on a new career. I started to learn the piano, and after seven years of solid hard work and determination I am now on my A.I.C,M., exam. and hope to get it in the new year. I have a number of pupils.

I am an ordinary housewife without any capital, but plenty of will-power! B.

There is plenty of work for persons over forty, and as regards starting a new career at that age, how's this?

I joined the regular army as a boy, in 1920, and rose to the rank of acting company sergeant major (w/s sergeant).

I was discharged in 1943 minus my right leg, and suffering from multiple gun shot wounds!

When I was finally fitted up with artificial appliances, I branched out in the variety profession, and toured until 1948. Things became rather sticky about this period, and I tried various trades until April, 1953, when I decided to become a butcher.

I was forty in April that year and am now manager of a very good business! I have not yet reached my target—to own my own shop—but I am working with that in mind. I may not have chosen a very light occupation, but an office job has never appealed to me.

With me is a cutter, aged nearly seventy, and he works better than any two young men I've ever met in this trade. When I do get my own business I know the age group of the men I shall employ: between forty-five and sixty-five! C.

IDLE SILENCE

Most of us fail all too often to express appreciation or consolation to those about us. Benjamin Franklin put his finger on it when he said, "As we must account for every idle word, so we must for every idle silence!"

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

WEALTHIEST WOMEN

The ten wealthiest women in the world were recently listed by an American Magazine which placed Doris Duke at the head of the list as the world's richest.

Doris Duke inherited £107,000,000 in 1933 at the age of twenty-one when her father, tobacco man James Buchanan Duke's interests were given to her.

Widow of the first Henry Ford, Mrs. Edsel Ford, runs Doris Duke so close a second that there is almost no difference. Mrs. Horace Dodge, widow of a car manufacturer, is over eighty years old and worth about £90,000,000.

Mrs. Frederick Guest, who owns steel factories on both sides of the Atlantic, is worth £70,000,000. Mrs. Alfred du Pont, Mrs. Charles Shipman Payson and Mrs. Mary Roebling are each worth between £45,000,000 and £70,000,000.

The most remarkable of the women is Helena Rubinstein, the only one who made her own money. Her wealth to-day reputedly stands £35,000,000.

WHY "SHE"?

Ever wondered why a ship is called "she?" An admiral reports that he has found seven reasons....none of which should be taken seriously.

We refer to a ship as "she," he says: Because there's usually a gang of men around her; because she has a waist and stays; because it takes a lot of paint to keep her good-looking; because it's not her initial expense that breaks you, but the upkeep; because she's all decked out; because it takes a good man to handle her, and because when going into port she always heads for the buoys!

EXCLUSIVE TIES

One of the world's most exclusive ties—black with gold and silver stripes—has been designed for a group of barristers in Australia, a friend in Sydney tells me. They have made a rule that the tie must be worn on Fridays.

If a junior barrister is caught without the tie on a Friday he has to pay an on-the-spot penalty of £1 to the colleague who catches him. Q.C.s who forget to wear the tie on Friday have to pay a "fine" of one bottle of whisky!

Another novel tie, with a design showing a red duck in a white circle, is worn by well-known cricketers in any part of the world who have scored a duck *in unusual circumstances*. For instance, one famous crickerer took three-quarters of an hour to score no runs, thus qualifying to wear the tie.

There's also the special tie worn by the Lord's Taverners which was founded in 1950 "for members of the artistic profession who spend their spare time watching cricket from the Tavern at Lord's!"

It is dark blue, sprinkled with silver crowns edged with gold, and the design includes the initials "L.T." in red. There are abot 300 members including the Duke of Edinburgh.

Fancy wearing a tie to prove you've been in prison! Years ago students of a famous college had such a tie specially designed for them. It showed a full moon as seen through the bars of a prison cell. Only a student who had spent a night in prison after a soccer or rugger victory by his college was entitled to wear it!

The Rationalist

KALIDASA

President Prasad has made a strong plea for establishing institutions which would conduct research in the lives and works "of our great ancestors whose contributions in the fields of art, literature and culture had enriched our glorious heritage.

Dr. Rajendra Prasad who was speeking on the occasion of the inauguration of the first meeting of Kalidasa Celebrations Committee held at Pachmarhi recently complimented the Madhya Pradesh Government for their imaginative plan to hold Kalidasa Mabotsava.

Dr. Prasad said that the celebration would not only provide occasion to offer our homage to the great poet but also help to bring to light many unknown acts and facets relating to the life and work of Kalidasa. It would also help in forming a true appraisal of his greatness. Kalidasa had been immortalised through his works which had already been translated in various lenguages and were held in high esteem all over the world, he said.

The President observed that the Indian historians usually did not entangle themselves in chronologising events relating to any individual. Instead, he said, they laid emphasis on the contributions made by the individual in enriching the social and cultural life of the country. This has left us considerable scope for conducting research to uncover the facts shrouded in the mist of time.

Continuing Prasad said that Bihar and some other State Governments had already taken concrete steps in this direction and hoped that the devotion and work of the Madhya Pradesh Kalidasa Celebrations Committee would help in spanning some of the important gaps of our ancient history and enable people to estimate the contributions of the great poet in enriching our regular heritage.

Earlier, welcoming the President, Dr. Katju, Chief Minister said that it was most befitting that the President was attending the first meeting of the Committee which was convened to discuss the object and scope of celebratious in memory of Kalidasa

The committee, he said, proposed to organise State-wide or if possible country-wide celebrations during the month of Kartika. A drama festival, exhibition of pictures and paintings based on Kalidasa's works, symposium and lecture series by eminent scholars and Inter-University debates would be some of the features of the celebrations. The committee would also determine a long-term programme which includes construction of a stage, a library, an art gallery, museum and research centre and a literary programme for publication of the original works of Kalidasa.

EDUCATION AND HUMILITY

There is only one thing worse than the smugness and prejudices of the ignorant and that is the smugness and prejudices of the "educated." Education that does not engender a sense of humility in the student, that does not make him appallingly aware of how much there is to know that he does not know, is not true education. It is simply mental calisthenics.

From education, students should acquire enough knowledge so that they need not look up at others with envy, enough wisdom so that they will not look down on others with disdain;

"I"

A wise public-relations adviser cautions letter writers to delete the pronoun "I" as much as possible. "A week-end thank-you note which opens 'I had a wonderful time,' he points out, "is not half so captivating as one beginning, 'You are a wonderful hostess.' Both say, 'Thank you' but, ah, my friends, the second is the one that will get you asked back!"

SMILE

Learn to smile with your eyes. Successful portrait photographers know that if they can get a person's eyes to smile they need not worry about the rest of the face. They keep suggesting pleasant thoughts to their customers until the eyes soften—and speak. Why should such a good trick be reserved for photographic studios? Why not put your best face forward all the time? When you meet people, instead of the rubber smile which you have been clicking on and off on such occasions, give out with a smile that will be remembered—one done with your eyes! Your mouth will take care of itself. You have known plenty of people who could criticize with their eyes. It is just as easy to be gracious and friendly with them. And if you do it often enough it can change your whole personality.

ELASTICITY

Perseverance is often praised, but it is not so often realized that another quality must accompany it to make it of any value—and this is elasticity. Perseverance in only one direction very often fails: but if one is ready to take whatever road offers, and to change the chosen way if circumstances change, and yet to keep the end in view—then success is infinitely more probable.

A FRIEND

To be everybody's friend is to be nobody's friend. For friendship is the feeling you possess for a particular person as distinct from all other people. It is a very beautiful and intimate and close relationship which is destroyed if it is bestowed causually. To be able to say that you have a friend is to know that there is one person to whom your affairs are as important as his own, on whose aid and counsel and affection you can count in all times of trouble and distress, to whose aid you will fly the moment you hear he needs your help.

It is impossible for any man or woman to feel like that for more than a few people.

PRECOCIOUS!

A teacher tells the story of two five-year-olds who were standing in their school playground during the morning break when a jet flew over. "Look at that," said one lad, "it's a BX-50."

"No, a BX-51," said the other. "You can tell by its wing sweep."

"You're right," the first youngster conceded. "It's not going more than 700 m.p.h., either, because it didn't break the sound barrier."

On this point they both agreed. "It's amazing the pressure that develops on those planes when they go into a dive," the second boy said. "Almost 1,200 pounds per square inch!"

At this point the bell called the children back to the classroom. The first boy turned to the second. "There's the bell," he sighed. "Let's go back in and finish stringing those damn beads!"

OUTER SPACE

(Continued from last issue.)

But what scientists would most like to learn from a close-up study of the moon is something of its origin and history. Was it originally molten? Does it now have a fluid core, similar to the earth's? And just what is the nature of the lunar surface? The answer to these and many other questions should shed light, directly or indirectly, on the origin and history of the earth and the surrounding solar system.

While the moon is believed to be devoid of life, even the simplest and most primitive, this cannot be taken for granted. Some scientists have suggested that small particles with the properties of life—germs or spores—could exist in space and could have drifted on to the moon. If we are to test this intriguing hypothesis we must be careful, not to contaminate the moon's surface in the biological sense, beforehand. There are strong scientific reasons, too, for avoiding radioacting contamination of the moon until its naturally acquired radioactivity can be measured.

The nearest planets to earth are Mars and Venus. We know quite enough about Mars to suspect that it may support some form of life. To land instrument carriers on Mars and Venus will be easier, in one respect, than achieving a "soft" landing on the moon. The reason is that both planets have atmospheres that can be used to cushion the final approach. These atmospheres might also be used to support balloons equipped to carry out both meteorological sounds and general photo survey of surface features. The Venusian atmosphere, of course, consists of what appears to be a dense layer of clouds so that its surface has never been seen at all from earth,

Remotely-controlled scientific expeditions to the moon and nearby planets could absorb the energies of scientists for many decades. Since man is such an adventurous creature, there will undoubtedly come a time when he can no longer resist going out and seeing for himself. It would be foolish to try to predict today just when the moment will arrive. It might not arrive in this century, or it might come within one or two decades. So much will depend on how rapidly we want to expand and accelerate our programme. According to one rough estimate it might require a total investment of about a couple of billion dollars, spent over a number of years, to equip ourselves to land a man on the moon and to return him safely to earth.

Meanwhile, back to earth, satellites will be entering into the everyday affairs of men. Not only will they be aiding the meteorologists, but they could surely—and rather quickly—be pressed into service for expanding world-wide communications, including intercontinental television.

At present all trans-oceanic communication is by cable (which is costly to install) or by shortwave radio (which is easily disrupted by solar storms). Television cannot practically be beamed more than a few hundred miles because the wavelengths needed to carry it will not bend around the earth and will not bounce off the rigion of the atmosphere known as the ionosphere. To solve this knotty problem, satellites may be the thing, for they can serve as high flying radio relay stations. Several suitably-equipped and properly-spaced satellites would be able to receive TV signals from any point on the globe and to relay them directly—or perhaps via a second satellite—to any other point. Powered with solar batteries, these relay stations in space should be able to keep working for many years.

(To be continued.)

H. H. Mummadi Krishnaraja Wadiyar Jayanti Celebration Committee

request your presence on the occasion of
the Celebration of the 164th Jayanti of

HIS HIGHNESS MUMMADI KRISHNARAJA WADIYAR

of revered memory
under the Presidentship of

Sachivottama SIR C. P. RAMASWAMY IYER, K.C.I.E., LL.D.

on Thursday the 3rd July 1958 at 6 p.m.
at H. H. Sri Narasimharaja Sahakara Bhavana
100 Feet Road, Mysore.

We trust you will be pleased to grace the function.

G. R. JOSYER, M.A. HONS., F.R.E.S.,
Convenor and Trustee.

ಶ್ರೀ ಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ್
ಜಯಂತ್ಯುತ್ಸವ ಸಮಿತಿಯವರು

ತಾ|| ೩—೭—೧೯೫೮ನೇ ಗುರುವಾರ ಸಾಯಂಕಾಲ ೬ ಗಂಟೆಗೆ
ನೂರಡಿ ರೋಡ್ H. H. ನರಸಿಂಹರಾಜಸಹಕಾರ ಭವನದಲ್ಲಿ ನಡೆಯುವ
ಕೀರ್ತಿಶೇಷರಾದ ಆಳ್ವ
ಮಹಾರಾಜರವರು ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ
೧೬೪ನೇ ಜಯಂತ್ಯುತ್ಸವಕ್ಕೆ.

ತಮ್ಮ ಸುಭಾಗಮನವನ್ನು ಬಯಸುತ್ತಾರೆ.

ಸಚಿವೋತ್ತಮ ಸರ್ ಸಿ. ಪಿ. ರಾಮಸ್ವಾಮಿ ಐಯ್ಯರ್ K.C.I.E., LL.D. ರವರು
ಅಧ್ಯಕ್ಷತೆಯನ್ನು ದಯವಿಟ್ಟು ಅಂಗೀಕರಿಸಿರುತ್ತಾರೆ.
ತಾವು ದಯವಾಡಿಸಿ ಭಾಗಿಗಳಾಗಬೇಕೆಂದು ಕೋರುತ್ತೇನೆ.

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.,
ಕನ್ವೀನರ್ ಮತ್ತು ಟ್ರಸ್ಟಿ.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"*Hindu*", *Madras*. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." ,, 10

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. ,, 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः. पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15-0-0

EDITED BY - G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XVIII No. 38-39] Monday 7-7-1958 & 14-7-58 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

H. H. Mummadi Krishnaraja Wadiyar's 164th Jayanti

The 164th Jayanthi of H. H. Sri Mummadi Krishnaraja Wadiyar was celebrated on Thursday the 3rd July 1958 at 6 p.m. in the Sri Narasimharaja Sahakara Bhavana Hall under the Presidentship of Sachivottama Dr. Sir C. P. Ramaswamy Iyer, K.C.I.E., LL.D. On arrival, the President-elect was received by Sri G. R. Josyer, the Convenor, Sris, G. K. D. Bharamiah, Rao Bahadur Rajakarya Prasakta M. Ramaswamy, and M. S. Channabasappa, and the group was photographed. The large hall was well-decorated, and the elite of the city had assembled in honour of the occasion. A life-size portrait of H. H. Sri Mummadi Krishnaraja Wadiyar was installed on a pedestal on the dais, adorned and garlanded.

On the President being seated there was Prayer by the students of the National Girls' High School, and Invocation in Sanskrit, specially composed for the occasion, by Vidwan N. S. Ramabhadrachar.

स्वागत पद्य मालिका.

न्यायाधीशपदेन नीतिसुपथं संशोध्य धर्म्ये जगत्
कृत्वा यः कुलशेखरस्य नृपतेः सान्निध्यमासेदिवान् ।
राष्ट्रं संपरिपाल्य सम्प्रति सुविश्रान्तः सुधीः राजसे
रामस्वाम्यार्य हृद्यं प्रथयति भवते स्वागतं संसदेषा ॥

मान्यः श्रीसचिवोत्तमोऽसि सुगुणः श्रीरामवर्यप्रभो
प्राप्ताः कृतकृत्यतां तव समाध्यक्षेण तुष्टा वयम् ।
श्रीमन्मुम्मडि कृष्णराज वडेयर् भूपालजन्मोत्सवं
हर्षाद्वर्धयितुं समागतवतो भूयात्तव स्वागतम् ॥

स्वागतं भवतामस्तु मैसूर्नगरवासिनाम् ।
सद्गुणौघयुतानां च श्रीमतां विदुषां सताम् ॥

विद्वत्कुलानि शतशः मानन वृत्तिप्रदान संमोदैः ।
सत्कृतवतः सुकीर्तिः तृतीयकृष्णेन्द्रभूपते जयतात् ॥

Sri G. R. Josyer, then read messages received from Sri K. C. Reddy, Minister, Delhi, Sris, T. Mariapppa and T. Subrahmanya, Ministers, Bangalore, Sri A. G. Ramachandra Rao, Ex-Minister, Bangalore, and Sris K. P. Ramanathaiya, I A S., Jyotisharatnam T. V. Narasimhacharyar, and R. A. Rajagopal, B E, A.M I.E., Bangalore, and Dr. M. C. Nanjappa, Davangere, and other well-wishers.

Then welcoming the venerable President and the distinguished gathering, Sri G. R. Josyer observed :

Sachivottama Sir C. P. Ramaswamy Iyer, Ladies, and Gentlemen,

Some 20 years ago the citizens of Mysore resolved to perpetuate the memory of H. H. Mummadi Krishnaraja Wadiyar by celebrating his annual birthday. For nearly 20 years Sri A. Subrahmanya Iyer, the venerable President, and Sri F. C. Devaraja Urs, the energetic Secretary, were celebrating it with due eclat at the Rangacharlu Hall under the Presidentship of some distinguished, or not so distinguished, person.

Three years ago, when both the President and Secretary were on their last legs, meeting me casually one day, Mr. Devaraja Urs mentioned that they had decided to transfer the trust to the University. Being an old class-mate I took the liberty to chide him, pointing out that at a time when the public were wresting even Governments into their hands,—to govern or to mis-govern,—it was heinous to transfer what was in public hands to a Government body. Convinced, a few days before his sad demise, he took me, with faltering steps, to the silent bedside of Sri A. Subrahmanya Iyer, and they both got the burden of this sacred trust laid on my slender shoulders.

During these three years it has been my conscientious endeavour to discharge the Trust faithfully. The first year it was celebrated under the Presidentship of two Ministers of States, Dr. Melkote, Minister of Hyderabad, and Sri A. G. Ramachandra Rao, Minister of Mysore. Last year we celebrated it under the Presidentship of the good Mr. Nijalingappa, who made history by becoming the first Chief Minister of Greater Mysore. This year we are doing so under the guidance of the most cultured, the most able, the most eloquent, the most eminent, and the most glamorous son of South India.

The occasion is also unique in another respect. We miss the spacious grandeur of the Rangacharlu Hall. But, for the first time Mummadi Krishnaraja Wadiyar's Jayanti is being celebrated in the Hall built to commemorate his grand-son, H. H. Kantheerava Narasaraja Wadiyar. It is a case of the grand-father's birthday being celebrated in the house of the grandson!

Need I introduce Sir C. P. Ramaswmy Iyer to you? Rather it is the other way about! To most of you he is a respectable and distinguished Indian of mellifluous eloquence, like the evening Sun pleasantly tinging the western clouds and throwing out far-reaching beams. But some memories come to me which may flood-light his personality.

Going to the Presidency College, Madras, for graduation, as a Mysore State Scholar, i 1913, his name was news among the under-graduates as the dazzling Advocate who had anquished that marvellous lady of her Age, Annie Besant, in the memorable suit against her— will not say,—abduction,—but forcible adoption of the J Krishnamurthy brothers; and as arrying a pistol in his pocket when going to a turbulent electioneering gathering in the 'ictoria Public Hall!

In 1915, three of us conceived the idea of founding the Presidency College Old oys' Day, and visited Sir C. Sankaran Nair, Sir P. S. Sivaswamy Iyer, Justice Sheshagiri yer, Sri C. P. Ramaswamy Iyer, and Dewan Bahadur M. A. Parthasathy Iyengar, for finance, nd Mr. Ramaswamy Iyer became its Secretary. For many years now, I believe, he has een its President, and humble I, have the honour of being its surviving Founder!

Shortly he became the most versatile public man of Madras. And when Edwin . Montague, the Secretary of State, came in 1917 to investigate prior to the Montague-helmsford Reforms, it was widely stated that of all persons he had met in India, he was ıost impressed by the intellectual brilliance of Sir C. P. Ramaswamy Iyer. On the introuction of the Reforms Mr. Ramaswamy Iyer became Advocate General, and soon Law lember of Madras under Dyarchy, and had a tough time with the Panagal Ministry. It was lso the dawn of Sir A. Ramaswamy Mudaliar's phenomenal career.

After Law-Membership he was raised to Membership of the Viceroy's Council. But ıe virulent party-politics of Madras did not allow that to continue for long. But soon ffairs in Travancore demanded careful handling, and responding to the Maharaja's call, he ecame its ablest Dewan. After a long span of it, he has been Vice-Chancellor of Raja Sir nnamalay University, then of great Malaviya's Benaras University, unofficial cultural Ambaıador to America, Member of the Indian Press Commission, and now, like the "ವಾಧರ್ಕೆ ುಖಿ ವೃತ್ತಿಕಾಂ" of the Raghus, he has made his abode on the rainy peaks of the Blue-mountain, mountainous abode, for a mountainous personage, of mountainous thoughts!

That, Gentlemen, is a Rembrandt picture of the historic personage who is honouring s with his benign presence this evening. My words may have failed to do justice to his reatness. But I think the following description of Robert Ingersoll, the great American ıinker and orator, would also apply to him:

"Those that heard him lecture from a public platform say that he appeared like a iant in stature,—far ampler and taller than he actually was—before an audience. Of ıcomparable physique—the broad and massive shoulders supporting a perfectly moulded

head—with the formidableness of an antique warrior, and yet the gentle mien of a child,—his was a presence to command the attention of the Olympian Gods."

And courtesy requires that I introduce *you* also to him,—Sir, here are assembled the good citizens of mysore, of various walks of life, ladies and gentlemen, of virtue, learning, ability, and honesty, living their high-placed or humble lives in a spirit of simplicity, piety, sacrifice and service. They have been drawn by the fame of your wisdom, learning, and eloquence, and have come to listen to you. They are, as good, and as elite, a gathering as you could find anywhere in the world.

And now a brief picture of H. H. Mummadi Krishnaraja Wadiyar.

About 1750, the 350 years old Yadava Dynasty was being elbowed out by that illiterate but tempestuous warrior statesman, Nawab Hyder Ali, and his valourous and pugnacious son, Tippu Sultan. Talented Maharani Lakshammanni made perilous approach to the British—Lord MacCartney at Madras, and egged them on to destroy Tippu Sultan. When that was achieved in 1799, a bright boy of 5, Mummadi Krishnaraja Wadiyar, was set on the throne, with Purniah as Dewan, the great Duke of Wellington keeping order in the country. On attaining majority, Mummadi Krishnaraja Wadiyar wished to exercise full royal powers, and clash arose between him and the British authorities. They cooked up a case of extravagance against him, and, true to Bentinck's Annexation policy, he was divested of power in 1831, and a Commission was appointed to rule the State.

But Mummadi Krishnaraja Wadiyar was not one to acquiesce quietly, and year after year kept banging at their doors, demanding restoration. But things then were as red-taped as now. They refused him even the right of adoption. But he did adopt, and carried the fight even to the Press and Parliament in England. Re-doubtable John Morley took cudgels on his behalf, and wrote,—

"There can be no doubt that, viewed from the point of higher international morality, measured by the purer standards of the political duty of the superior to the inferior race which prevails in the present decade of the century, the policy of the Indian Government, prompted by men of the old school like Sir Thomas Munro and Sir Mark Cubbon, was in the last degree selfish, grasping, and hollow. We shall be accused of acting hypocritically from first to last. Lord Wellesley established a Kingdom which he never meant to be maintained. He made a treaty with the Nizam to last while sun and moon should endure, but he only meant while it should suit English policy. We assumed the administration of Mysore under the pretext of securing a subsidy, but all the time we never intended to give it back again. We declared that we recognised the right of adoption, and on the first opportunity we decline to do any such thing. We declared that we had given up the evil policy of annexation, and then we annex the first territory on which we can lay our hands. It is not difficult to see how ugly

our conduct can thus, without much forcing, be made to look. And all India is said, on credible authority, to be watching the case. We have abandoned our legitimate influence in the West in order to annex in the East. We preach moral suasion in Europe, so that we may be free to practise material repression in Asia! We make ourselves despised in one Continent, in order to make ourselves hated in another. It would be paying many of our Cabinet Ministers of either party much too high a compliment to say that this is their deliberate policy. They have replaced our old, and in many points, our bad system of "Thorough", by the new and in all points the worse principle of "Drift"! The story of Mysore illustrates only too perfectly the perils in which the Drift system may involve us in matters not immediately under the public eye!"

Ultimately the British lion woke and growled consent. And in 1867 he received the joyful news, "I heartily congratulate your Highness! House of Commons decided last night Mysore kingdom safe! Prince succeeds your Highness!"

Thus he waged a Himalayan fight against the British and succeeded, and is an inspiration to all of us for heroic endeavour.

And during all that period, 1799 to 1867, whether he was king *de facto or de jure*, he so showered all his wealth, all his love, on his people, that they could not help loving him in return, and are still going on loving him!

Today's function is a classic example of that love. I welcome you all to it, and request Sri C. P. Ramaswamy Iyer to graciously preside over the function."

Srimathi L. Ratnamma then gave a Kannada poetic account, and Srimathi G. Sreedevi, a Sanskrit account of the life of Maharaja Mummadi Krishnaraja Wadiyar.

A delightful programme of music, vocal, and instrumental, by Srimatees G. Sridevi, P. Chanchalakumari, M. G. Radhamani, L. Kamala, C. Shaila Bai, K. A. Padmakshi Bai, and G. Ratnaprabha followed.

Rising amidst cheers and addressing an overflow audience inside and outside the Hall, which listened to him with pin-drop silence, Dr. Sir C. P. Ramaswamy Iyer observed:

PRESIDENT'S SPEECH

"Sri G. R. Josyer, Ladies and Gentlemen,

When I accepted the invitation of my valued friend, Sri G. R. Josyer, to preside over this function, I did not expect that I would have to address several other organisations in Mysore, the Bar Association, Shankara Jayanthi Committee, almost impromptu.

Listening to Sri Josyer's introductory remarks about me, if my complexion had been fairer than what it is, I should have blushed. He has thereby put certain difficulties, and

presented certain hurdles, before me. But my life has been one of overcoming difficulties and surmounting hurdles!

We in India are prone to lionize individuals. When a person attains a position of power, we immediately begin to praise him, and laud him to the skies, and pay court to him. As soon as he steps out of office we become indifferent to him and cast him to the wolves!

In the case of Mummadi Krishnaraja Wadiyar, however, the position is different. During his long life he was always popular with his subjects. But so far as the British were concerned, their treatment of him was characterised by inconsistency.

I am reminded here of an experience when I was Member of Council in Madras, for Police, Home, and Law. In the Police Department there used to be both Indians and the British. So long as an Indian was in the lower runge, he used to be commended in the highest terms by the British Service Chiefs. That was until he reached the grade of District Superintendent of Police. Once he reached it, suddenly the reports about him became damaging, and he was made out to have deteriorated and become unfit to rise higher!

Similarly in the case of Mummadi Krishnaraja Wadiyar, until 1825 he was lauded and commended in the highest terms. But after that he was made the target of bad reports and became the object of calumny.

It reminds me of another Ruler of State who was similarly repressed and subjected to calumny, Maharaja Swatithirunal of Travancore. Lovers of music would be familiar with his name as the author of many fine musical compositions. He was kept out of power by the British, but nevertheless became a great patron of Tamil, English, Malayalee, Telugu, and Marathee and Samskrit, all of which languages he himself knew, and became a great patron of other Arts and letters. If he had been allowed to rule his State, he might have proved one of its great Rulers.

The institution of monarchy was built up by our nation to ensure good Rulership. And care was taken to punish those who turned out bad, as in the case of Vena, who was deposed and even murdered. In the Indian concept monarchy was not identical with dictatorship.

In some of the Indian States there have been Rulers who were wise and good and great. I can mention the late Maharaja Sayajee Rao Gaekwad of Baroda, as a crowning example. He was the originator of many reforms in his State which the rest of India is now trying to adumbrate as part of its planning. He was responsible for the introduction of elementary education. He was the inaugurator of the idea of Social Reform. He was the inaugurator of Co-operation. He promoted democratisation and economic enterprise. He

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"*Hindu*", *Madras*. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." ,, 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. ,, 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकमहोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

1958 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer

ncouraged educational foreign travel. And he was among the first to assert Indian dignity nd opposition to British Rule!

And early in the last century Mummadi Krishnaraja Wadiyar was inspired by Hindu deals of enlightened Rulership, and, within his limited resources and power, did everything e could for the people. Added to it he is an example of an indomitable spirit who put up a peoman fight with the British during three and half decades, and succeeded in vindicating is rights and his honour!

In that connection I recall a fact which has not been referred to in the Presidential Address of my friend Sri G. R. Josyer, on a former occasion.

In the fight of Mummadi Krishnaraja Wadiyar for restoration and adoption, one person who assisted him greatly was Gajulu Lakshminarasimha Chetty a leading financier of Madras, who spent lakhs, and himself went to England to do propaganda on his behalf!

Thus, it is seen that H. H. Mummadi Krishnaraja Wadiyar was a great personage, who inspired affection and confidence in his subjects as well as outsiders, and his life is one to inspire succeeding generations of Mysoreans and others to high endeavour. It is commendable that the citizens of Mysore have sought to commemorate his life in this manner.

I thank Sri G. R. Josyer, and the Jayanti Celebration Committee, for giving me the opportunity to participate in this celebration. And I am glad that I am doing it in the Hall built in memory of one of my greatest friends, H. H. Sri Kanthirava Narasimharaja Wadiyar!"

Next two tableau, "Bharata-Mata", and "Karnataka" were presented by the accomplished students of the National Girls' High School, and were highly appreciated.

The President, venerable Dr. Sir C. P. Ramaswamy Iyer, then presented souvenirs to the girl students, Srimatees, L. Ratnamma, P. Chanchalakumari, G. Sridevi, M. G. Radhamani, K. Jayalakshmi, Chandravadana, H. L. Sulochana, Prameela, Girijamba, A. Jayamma, K. V. Malathi, B. Bharathi, K. Jayalakshmi, Padmavathi, Nagaratna, and Radha, who had participated in the artistic programme of the evening.

Proposing a vote of thanks, Sri G. R. Josyer observed,

On behalf of the H H. Mummadi Krishnaraja Wadiyar Jayanti Celebration Committee, on behalf of this distinguished assemblage, on behalf of myself, on behalf of Mummadi Krishnaraja Wadiyar, I offer thanks to Sir C. P. Ramaswamy Iyer for his gracious presence and illuminating speech. Methinks, I see a smile of satisfaction, pleasure, and thanks on

the countenance of H. H. Mummadi Krishnaraja Wadiyar himself in the portrait adorning the platform!

I thank the police, civic, postal, telegraph, press, and co-operative authorities for contributing to the function's success. I thank you, ladies and gentlemen, for your gracious presence. I thank the accomplished staff and students of the National Girls' High School for their hearty cooperation. I thank God for everything!

H. H. MUMMADI KRISHNARAJA WADIYAR

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XVIII No. 40 | Monday 21-7-1958 | [PRICE 0—1—6

RIGVEDA-SAMHITA PADA TEXT
In Devnagari 8 Ashtakas Complete with Swara Marks.
MOST USEFUL TO VEDIC STUDENTS
IN ONE VOLUME RS. 15—0—0
EDITED BY—G. R. JOSYER, M.A., F.R.E.S.
Neatly Printed and Nicely got up

MULTIPLE BIRTHS

When quadruplets—three boys and a girl—were born a short time ago to a nineteen-year-old woman in San Francisco, U.S., their Scottish-born father was surprised as well as delighted.

"My wife was told she might have twins," he said, "but we certainly didn't expect quads. You might say I'm in a state of shock!"

"More quads are being born this century than ever before," state students of multiple births. They now occur about once in 700,000 births, and are more common abroad than they are in Britain, although in 1947 four sets were born there. But in no case did they all survive.

When the famous Miles quads of St. Neots celebrated their twen y-first birthday in a London hotel, those invited to the party included the Good quads from Bristol, the Taylor quads from Edmonton, and the Coles quads from Westminister.

What causes multiple births? Doctors have still to find a complete answer. As a result of statistics collected from twenty-one countries, and based on a study of 122 million births, they know that every ninety births produce one pair of twins. And for every ninety twin births, one set of triplets appears. Quintuplets occur once in 41,600,000 cases.

Fewer than fifty authenticated instances of quintuplets have been recorded in medical history.

There is also on record the case of a Negress on the Gold Coast who in 1903 had sextuplets, five boys and one girl! There is no authenticated case of sextuplets surviving.

In a divorce case in Chicago, in 1920, evidence was given that the woman plaintiff, though she had been married only seven years, had in that time been the mother of one set of triplets, two sets of twins, three single children, and one set of quadruplets,—an average of two children a year!

* * *

If our much advertised birth controller, Dr. Satyavathi, heard all this she would have heart-failure! Ed.

MULTIPLYING BUREAUS

How delightful to learn that the Milk Marketing Board has had a happy event—a bouncingly healthy offspring called the Cheese Bureau!

This new arrival brings the Marketing Board family—Milk, Eggs, Potatoes, Tomatoes, Cucumbers, Wool, etc.—yet another glorious opportunity of supporting (at Public expense, of course) even larger numbers of unproductive salaried officials and their legion staffs!

History teaches us that in the dark ages, before marketing boards were thought of, trade somehow managed to thrive. Have farmers and retailers lost the art of selling, or can housewives no longer be trusted to buy without bureaucratic instruction?

* * *

How many mush-room Boards are springing up in our own country! Unconscionable Secretaries put up notes for their setting up, and nit-wit Ministers O.K. the expense, the Accountant General and Reserve Bank cook up loans for it, and Finance Ministers jump about patting themselves on their creditworthiness!

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

WOMEN'S EDUCATION

The percentage of female literacy in India is only 7·87—paradoxically low for a country proud of having been the cradle of a civilisation far older than that of Egypt or Babylonia, which boasts of a long record of great women in mythology and history.

However, the present figure marks a great stride. It was 2·4 per cent in 1931: 1·8 in 1921; 1·1 in 1911: and still further back, just 0·7 per cent in 1901!

Adam, who in 1830 carried out the earliest survey of women's education in India, found only four literate women in the entire population of Bengal! But by 1851, there were 285 day-schools run by Christian missionaries in the country, educating 8,919 girls.

In spite of these early efforts, however, female education did not progress much beyond the primary stage, and in 1882, there was only one school, the Bethune School of Calcutta, which had a college department—with six girls on the rolls!

Then followed a period of Westernisation of the education system and the number of girl students in public schools rose by 1901-1902 to 544,470, still less than one-ninth of the number of boys. At that time there were 22 colleges, 467 secondary schools and 5,628 primary schools for girls.

The socio-economic impact of the two World Wars, the constitutional reforms of the inter-wars period, and the growth of national consciousness in the second quarter of the century led to a rapid disappearance of prejudices against girls' education.

At the end of 1932, of the 24,000,000 literate persons (out of the country's 353,000,000 population) 4,009,000 were women. The number of recognised institutions for girls' education soared from 23,517 in 1921-22 to 33,983 in 1936-37.

The post-independence period has sustained the progress, various social and cultural organisations continuously voicing the needs and aspirations of women, and fighting successfully against age-old taboos, social barriers and superstitions. The Constitution has given women equality in all walks of life, and efforts have been made to make its provisions a reality.

At the end of 1956-57, pre-primary schools exclusively for girls numbered 211, primary schools 15,230, middle schools 2,337, high schools and higher secondary schools 1,583. Apart from these, there were 689 vocational and technical, and 4,680 special education schools to cater for them.

In higher education, too, women had 104 arts and science colleges, 24 professional and technical colleges, and 14 for their special education. They had also a university exclusively for them.

These institutions—all recognised—had on their rolls 9,188,707 girls.

The Kerala region has always led the country in girls' as well as boys' education.

X.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-!	1/-
Outside ...	5/-	2/50	1.25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

The Rationalist

SANSKRIT WISDOM

Parasara said :- O Maitreya, having investigated three kinds of worldly pain and having acquired true wisdom and detachment from wordly objects, the wise man obtains final liberation.

The first of the three pains, or Adhyatmika, is of two kinds,-physical and mental. Bodily pain, as you shall hear, is of many sorts. Affections of the head, catarrh, fever, cholic, fistula, spleen, hemorshoids, intumescence, sickness, opthalmia, dysentry, leprosy, and many other diseases constitutes physical affliction. Mental pains are love, anger, fear, hate, covetousness, stupefaction, despair, sorrow, malice, disdain, jealousy, envy and many other passions that are created in the mind. These and diverse other afflictions, mental or physical, are comprised under the class of worldly sufferings which is called Adhyatmika.

The pain Adhibhautika, O excellent Brahman, is every kind of evil that is inflicted upon men by beasts, birds, men, goblins, snakes, fiends or reptiles. And the pain that is called Adhidaivika or super-human is the work of cold, heat, wind, rain, lightning and other phenomena.

Affliction, O Maitreya, is mutiplied in thousands of shapes in the progress of conception, birth, decay, disease, death and hell. The tender animal exists in the embryo surrounded by abundant filth, floating in water and distorted in its back, neck and bones, enduring severe pain even in the course of its development, and disordered by the acid, bitter pungent and saline articles of its mother's food; incapable of extending or contracting its limbs, reposing amidst slime of ordure and urine; every way incommoded, with consciousness, and calling to memory many hundred previous births. Thus exists the embryo in profound affliction bound to the world by its former works.

When the child is about to be born, its face is besmeared by excrement, urine, blood, mucus, and semen; its attachment to the uterus is ruptured by the Prajapati wind; it is turned head downwards, and violently expelled from the womb by the powerful and painful winds of parturition; and the infant losing for a time all sensation when brought in contact with the external air, is immediately deprived of its intellectual knowledge. Then born, the child is tortured in every limb, as if pierced with thorns or cut to pieces with a saw, and falls from its fetid lodgement as from a sore, like a crawling thing upon the earth. Unable to feel itself, unable to turn itself, it is dependent on the will of others for being bathed and nourished. Laid upon a dirty bed, it is bitten by insects and mosquitoes, and has not power to drive them away. Many are the pangs attending birth, and many are those which succeed to birth; and many are the afflictions that are inflicted by elemental and superhuman powers in the state of childhood covered by the gloom of ignorance; and internally bewildered man knows not whence he is, who he is, whither he goeth, nor what is his nature: by what bonds he is bound; what is cause and what is not cause; what is to be done and what is to be left undone; what is to be said and what is to be kept silent, what is righteousness and what is iniquity; in what it consists or how; what is right, what is wrong; what is virtue, what is vice. Thus man, like a brute beast addicted only to animal gratification, suffers the pain that ignorance brings about. Ignorance,

darkness, inactivity influence those devoid of knowledge, so that pious works are neglected; but hell is the consequence of neglect of religious acts, according to the great sages, and the ignorant therefore suffer affliction both in this world and in the next.

When old age comes in, the body is infirm, the limbs are relaxed; the face is emaciate and shrivelled; its skin is wrinkled, and scantily covers the veins and sinews; the eyes discern not a far off, and the pupil gazes on vacuity, the nostrils are stuffed with hair; the trunk trembles as it moves; the bones appear beneath the surface; the back is bowed and the joints are bent; the digestive fire is extinct, and there is little appetite and little vigour; walking, rising, sitting, sleeping are all painful efforts; the ear is dull; the eye is dim: the mouth is disgusting with dribbling saliva; the senses no longer are obedient to the will; and as death approaches, the things that are perceived even are immediately forgotten. The utterance of a single sentence is fatiguing, and wakefulness is perpetuated by difficult breathing, coughing and painful exhaustion. The old man is lifted up by somebody else; he is an object of contempt to his servants, his children and his wife. Incapable of cleanliness, of amusement, or food, or desire, he is laughed at by his dependants, and disregarded by his kin; and dwelling on the exploits of his youth, as on the actions of a past life, he sighs deeply, and is sorely distressed. Such are some of the pains to which old age is doomed. I will now describe to you the agonies of death.

The neck droops, the feet and hands are relaxed; the man is repeatedly exhausted, subdued, and visited with interrupted knowledge; the principle of selfishness affects him and he thinks, what will become of my wealth, my lands, my children, my wife, my servants, my house? The joints of his limbs are tortured with severe pains as if cut by a saw, or as if they were pierced by the sharp arrows of the destroyer; he rolls his eyes and tosses about his hands and feet; his lips and palate are parched and dry, and his throat, obstructed by foul humours and deranged vital airs, emits a rattling sound; he is afflicted with burning heat, thirst and hunger; and he at last passes away tortured by the servants of the Judge of the Dead, to undergo a revival of his sufferings in another body. These are the afflictions to which a man is doomed when he dies. I will now describe to you the tortures which they suffer in hell.

Men are bound, when they die, by the servants of the king of Tartarus, with chords, and beaten with their sticks, and have then to encounter the fierce aspect of Yama and the horrors of their terrible route. In the different hells there are various intolerable tortures with burning sand, fire, machines, and weapons; some are severed with saws, some roasted in forges, some are chopped with axes, some burried in the ground, some are mounted on stakes, some cast to wild beasts to be devoured, some are gnawed by the vultures, some torn by tigers, some are boiled in oil, some rolled in caustic slime, some are precipitated from great heights, some are tossed upwards by engines. The number of punishments inflicted in hell, which are the consequences of sin, is infinite. But not in hell alone do the souls of the deceased undergo pain: there is no cessation even in heaven, for its temporary inhabitant is even tormented with the prospect of descending to earth again. He is again liable to conception and to birth: he is merged again into the embryo and repairs to it when about to be born; then he dies, as soon as born, or in infancy, or in youth, or in manhood or in old age. Death sooner or later is inevitable.

(To be continued.)

OUTER SPACE

(Continued from last issue.)

The development of military rockets has provided the technological base for space exploration. It will probably continue to do so, because of the commanding military importance of the ballistic missile. The subject of ballistic missiles lies outside our present discussion. We ask instead, putting missiles aside, what other military applications of space technology can we see ahead?

There are important, foreseeable, military uses for space vehicles. These lie, broadly speaking, in the fields of communication and reconnaissance. To this we could add meteorology, for the possible advances in meteorological science which have already been described, and it does not take much imagination to foresee uses of such techniques in long range military operations.

The reconnaissance capabilities of a satellite are due, of course, to its position high above the earth, and the fact that its orbit carries it in a predictable way over much of the globe. Its disadvantage is its necessarily great distance, 200 miles or more, from the surface. A highly magnifying camera or telescope is needed to picture the earth's surface in even moderate detail. To the human eye, from 200 miles away, a football stadium would be a barely distinguishable speck. A telescopic camera can do a good deal better, depending on its size and complexity. It is certainly feasible to obtain reconnaissance information with a fairly elaborate instrument, information which could be relayed back to the earth by radio.

Much has been written about space as a future theatre of war, raising such suggestions as satellite bombers, military bases on the moon, and so on. For the most part, even the more sober proposals do not hold up well on close examination, or appear to be achievable at an early date. Granted that they will become technologically possible, most of the schemes, nevertheless, appear to be clumsy and ineffective ways of doing a job. Take one example, the satellite as a bomb carrier. A satellite cannot simply drop a bomb. An object released from a satellite doesn't fall. So there is no special advantage in being over the target. Indeed, the only way to "drop" a bomb directly down from a satellite is to carry out aboard the satellite a rocket launching of the magnitude required for an intercontinental missile! A better scheme is to give the weapon to be launched from the satellite a small push, after which it will spiral in gradually. But that means launching it from a moving platform halfway around the world, with every disadvantage compared to a missile based on the ground. In short, the earth would appear to be, after all, the best weapon-carrier.

This is only one example: each idea has to be judged on its own merits. There may well be important military applications for space vehicles which we cannot now foresee, and developments in space technology which open up quite novel possibilities. The history of science and technology reminds us sharply of the limitations of our vision Our road to future strength is the achievement of scientific insight and technical skill by vigorous participation in these new explorations. In this setting, our appropriate military strength will grow naturally and surely.

Thus we see that satellites and space vehicles can carry out a great variety of scientific missions, and a number of military ones as well.

Indeed, the scientific opportunities are so numerous and so inviting, that scientists from many countries will certainly want to participate. Perhaps the International Geophysical Year will suggest a model for the international exploration of space in the years and decades to come. U. S. I. S.

SRI N. KRISHNIENGAR B.A.,C.E.,M.I.E.,

We have to record the sudden death on Friday last of Sri N. Krishna Iyengar, B.A., C.E.,M.I.E., Retired Superintending Engineer, Mysore and Jaipur States, with deep regret!

A good soul has passed away, leaving a void not only in his family, but in the hearts and minds of his vast circle of friends.

A good man is one who bears no ill-will towards anyone, who feels kindly towards every one, and whose actions are innocent, guileless, and harmless to anyone.

Mr. Krishniengar was a perfect example of that definition.

He was much sought after, and was active in many useful enterprises in the city. He was a source of stimulus, encouragement and sustenance to every movement in which he participated.

He was the fourth wheel, and the fly-wheel, of the National Engineering Institute, of which he was one of the active founders, Vice-Chairman, and cementing force. He was also Chairman of the Parakala Mutt Committee.

To us, for nearly two decades, he gave boundless friendship and generous esteem and appreciation, and was associated with us in the Mandayam Banking Company and National Girls' High School, as Chairman, and as guide in the Mahatma Gandhi Engineering Institute which sought to help the overflow aspirants to engineering education.

He was an avid reader of the "Rationalist", and often expressed pleasure at its contents. Only three days ago, meeting us accidentally, he said that he could not be present at the Mummadi Krishnaraja Wadiar Jayanti function, and that reading our Welcome Address to Sir C. P. Ramaswamy Iyer, he was so charmed with it, that he had kept it preserved!

The passing of such men is like the falling of a pillar in an edifice, or the falling of a beam from a ceiling.

To sum up, Mr. Krishniengar was a "model gentleman". And not only his family but all who knew him will long miss his gracious personality.

His soul had peace while it traversed the regions of its earthly realm, domestic, official, social, public, in which its destiny was cast. It will no doubt have peace in the unknown regions for which it has departed.!

When one is greatly bereaved, one can only pay a sorrowful and silent tribute to the departed. Words are of no avail!

Editor.

SIR MONIER WILLIAMS'S
ENGLISH-SANSKRIT DICTIONARY
NEWLY REPRINTED
A REQUISITE FOR ALL LIBRARIES
RS. 45/-
MANAGER,
Coronation Press, Mysore

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." ,, 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. ,, 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಮ್.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

1958 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

istered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

rietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

L XVIII No. 41 | Monday 28-7-1958 | [PRICE 0—1—6

RIGVEDA-SAMHITA PADA TEXT
In Devnagari & Ashtakas Complete with Swara Marks.
MOST USEFUL TO VEDIC STUDENTS
IN ONE VOLUME RS. 15—0—0
EDITED BY—G. R. JOSYER, M.A., F.R.E.S.
Neatly Printed and Nicely got up

BENGAL LAMPS
THEY STAY BRIGHTER LONGER

DO MEN REJECT FORTUNE?

Recently Ordin and Kristen Tysseland, bachelors, who possess a little farm on the pine clad slopes of Sand, near Stavinger, Norway, were informed that a brother in Canada had left them the equivalent of a lakh of rupees.

When they learnt of their good fortune they said, "We don't want the money. We can't understand why Ola hoarded it. You can't eat money, you know. Send it back. It belongs to Canada."

A number of village worthies suggested that the legacy would help to make their old age comfortable, install electricity and pave the footpath leading to their home, but the brothers shook their heads: "We have been able to save by selling logs and butter and these savings will last us the rest of our lives."

It is good to know that in a world where most people try to g ab all they can, there are men for whom money has little attraction.

Because they value it only as a means to provide the necessities of life and perhaps a little more, they are happier than all the multimillionaires on earth.

It is easy for the rich to refuse money, as Carlos Holcomb a retired New York banker did recently when he refused the equivalent of a lakh and half rupees legacy by saying: "I don't need it," but the average worker lives in the hope that one day "his ship will come home."

There are also people to whom money means little. When a grateful nation awarded £10,000, tax free, to Dr. Barnes Wallis, inventor of the bouncing bombs that destroyed the Ruhr dams, paralysed Germany's industrial centre and shortened the war, he sent the money to a fund to educate the children of R.A.F. men killed in the war, and at the foot of his letter he added the quotation: "Is not this the blood of men who went in jeopardy of their lives?"

Yet, Dr. Wallis is not a rich man and has reared six children—four of his own and two of his sister's—so the award would have been a welcome addition to his income.

It is one thing to give vast sums to charity if you happen to be a millionaire; quite another to refuse if you are a poor man.

When Charrington the London brewer died he left half a million pounds to his son—who gave away every penny. "My father's fortune," said Charrington, "was amassed by selling strong drink. It caused misery; it is tainted and I want none of it." He spent his life in the East End, trying to make the lives of the poor brighter.

Another who spurned the lure of wealth was C. T. Studd, the famous Cambridge cricketer, whose brother, Kynaston Studd, became Lord Mayor of London, Studd was nurtured in the lap of luxury; his parents were rich, he was brought up at Tedworth Hall, Wiltshire and went to Eton.

But riches, comfort and physical pleasures had so little attraction for him that he forsook all and became a missionary in China.

By the terms of his father's will he was to inherit £29,000 on his 21st birthday, but before setting out for China he wrote cheques for the entire amount and posted them to charities, leaving nothing for himself.

Later he and his wife were sometimes penniless and did not know where their next meal was coming from, but they never regretted his decision.

Ten years ago Sir Richard Acland was a rich man with inherited wealth and property, but he felt that it was wrong for one man to own so much and gave 16,000 acres of lovely Devonshire to the nation. He entered Parliament, later lost his seat, and now teaches contentedly in a secondary school in grimy Wandsworth.

It is not only a desire to do good works that makes men reject legacies. There are other reasons equally sound.

When Eugene F. Suter, son of a millionaire industrialist was left 400,000 dollars in trust, he straightway gave away the first year's interest of 35,000 dollars.

He was then a student at Yale and reasoned: "I have two good hands and a sound head: I've had a liberal education and should be able to stand on my own feet. I don't want the money."

The trustees pointed out, however, that the capital will not be paid till 1963, by which time Suter may see fit to change his mind; but it is refreshing to find a young man so independent.

Money can be a tremendous drawback to a brilliant young man. There are many who might have carved a great career had they not been cursed with a private income which allowed them to fritter away their talents.

Sir Patrick Hastings, perhaps the most brilliant English advocate of modern times said that money was one of the worst handicaps with which a father could saddle his son. He was glad that he had been desperately poor when starting out in the world, otherwise he may have degenerated into a time-wasting dilettante.

It is easier to make money than to spend it wisely; that is, in such a way that you and those near you will gain the utmost happiness from it. What all strive for is happiness, but unfortunately, most people confuse money with happiness.

FATHER OF THE YEAR

M. Etienne Gibelin, 78-year-old great-grandfather, whose family has been struck by tragedy after tragedy, has been named France's "Father of 1958."

M. Gibelin, a farmer at St. Remy de Provence, in South-eastern France, had retired when, in 1952, one of his sons died suddenly, leaving four children, aged three to nineteen. M. Gibelin took charge of them.

The following year his wife had both legs amputated and then went blind. M. Gibelin took care of her, too, "with an extraordinary devotion."

In 1955 a son-in-law died suddenly leaving five young children. M. Gibelin provided his widowed daughter with money and care until, last year, her home was destroyed by fire. Then he took her and her children into his home.

M. Gibelin's award as father of the year is a million francs (about Rs. 11,000), and a medal.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

SIR MONIER WILLIAMS'S
ENGLISH-SANSKRIT DICTIONARY
NEWLY REPRINTED

A REQUISITE FOR ALL LIBRARIES

RS. 45/-

MANAGER,
Coronation Press, Mysore

The Rationalist

SANSKRIT WISDOM

As long as he lives he is immersed in manifold afflictions, like the seed of the cotton amidst the down that is to be spun into thread. In acquiring, losing, and preserving wealth there are many griefs; and so there are in the misfortunes of our friends Whatever is produced that is most acceptable to man; that, Mitreya, becomes a seed whence springs the tree of sorrow. Wife, children, servants, houses, lands, riches, contribute much more to the misery than to the happiness of mankind. Where could man, scorched by fires of the sun of this world, look for felicity, were it not for the shade afforded by the tree of emancipation? Attainment of the divine being is considered by the wise as the remedy of the three-fold class of ills that beset the different stages of life, conception, birth and decay; as characterised by that only happiness which effaces all other kinds of felicity however abundant, and as being absolute and final.

It should therefore be the assiduous endeavour of wise men to attain unto God. The means of such attainment are said, great Muni, to be knowledge and works. Knowledge is of two kinds, that which is derived from scripture, and that which is derived from reflection. Brahma that is the word is composed of scripture. Brahma that is supreme is produced of reflection. Ignorance is utter darkness, in which knowledge, obtained through any sense, shines like a lamp; but the knowledge that is derived from reflection breaks upon the obscurity. What has been said by Manu, when appealing to the meaning of the Vedas with respect to this subject, I will repeat to you. There are two forms of spirit or God, the spirit, which is the word, and spirit, which is supreme. He who is thoroughly imbued with the word of God obtains supreme spirit. The Atharva Veda also states that there are two kinds of knowledge; by the one, which is the supreme, God is obtained: the other is that which consists of the Rik and other Vedas. That which is imperceptible, undecaying, inconceivable, unborn, inexhaustible, indescribable; which has neither form, nor hands nor feet; which is almighty, omnipresent, eternal; the cause of all things, and without cause, permeating all, itself unpenetrated, and from which all things proceed, that is the object which the wise behold, that is Brahma, that is the supreme state, that is the thing spoken of by the Vedas, the infinitely subtle, supreme condition of Vishnu. That essence of the supreme is defined by the term Bhagavat: the word Bhagavat is the denomination of that primeval and eternal God; and he who fully understands the meaning of that expression, is possessed of holy wisdom, the sum and substance of the three Vedas. The word Bhagavat is a convenient form to be used in the adoration of that supreme being, to whom no term is applicable; and therefore Bhagavat expresses that supreme spirit which is individual, almighty, and the cause of causes of all things. The letter *Bh* implies the cherisher and supporter of the universe. By *ga* is understood the leader impeller, or creator. The dissyllable *Bhaga* indicates the six properties, dominion, might, glory, splendour, wisdom, and dispassion. The purport of the letter *va* is that elemental spirit in which all beings exist, and which exists in all beings. And thus this great word Bhagavan is the name of Vasudeva, who is one with the Supreme Brahma and of no one else. The word, therefore, which is the general deno-

mination of an adorable object, is not used in reference to the Supreme in a general but a special signification. When applied to any other thing or person it is used in its customary or general import. In latter case it may purport one who knows the origin and end and revolutions of being and what is wisdom and what ignorance. In the former it denotes wisdom, energy, power, dominion, might, glory, without end and without defect.

The term Vasudeva means that all beings abide in that supreme spirit and that he abides in all beings as was formerly explained by Kesidhwaja to Khandikya called Janaka when he enquired of him an explanation of the name of the immortal Vasudeva. He said "He dwelleth internally in all beings and all things dwell in him; and thence the lord Vasudeva is the creator and preserver of the world. He though identical with all beings is beyond and separate from material nature, from its products, from properties and from imperfections; he is beyond all investing substance; he is universal soul; all the interslices of the universe are filled up by him; he is one with all good qualities; and all created beings are endowed with but a small portion of his individuality. Assuming at with various shapes he bestows benefits on the whole world, which was his work. Glory, might, dominion, wisdom, energy, power and other attributes are collected in him. Supreme of the supreme, in whom no imperfections abide, lord over finite and infinite, god in individuals and universals, visible and invisible, omnipotent, omnipresent, omniscient, almighty. The wisdom, perfect, pure, supreme, undefiled and one only by which he is conceived, contemplated and known, that is wisdom; all else is ignorance.

HOW TO LIVE LONG

It is easy to live to be a centenarian if you go about it the right way, Dr. S. J. van Pelt, president of the British Society of Medical Hypnotists, explains.

Emotional control is the secret which explains why women live longer than men. Dr. van Pelt believes, if men were to gain the same hold on their feelings, they would live longer than the women because of their inherent stamina.

Whatever their differences, centenarians have one thing in common—a state of mind which enables them to enjoy life. Their lack of mental tension is reflected in the health of their bodies.

"Any organ or gland in the body can be affected by scientific hypnotic suggestion," according Dr. van Pelt. "Obviously, if glands can ensure long life, any method of controlling them is of importance where longevity is concerned.

"Hypnotherapy is the most logical method," he claims.

"The popular idea that it is necessary to be stretched out unconscious or act like a remble to be hypnotised is far from the truth.

"In the deepest state of hypnotism, the subject can open his eyes, walk about and act in every way as though normal. He could not be detected as hypnotised by an ordinary person."

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜಬನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi,	1—0—0.

TELEPATHY

Is the time coming when everybody will have the gift of telepathy—thought transference? Yes, say some of the world's scientists who are now conducting research into this fascinating subject.

They foresee the time—centuries hence—when telepathic gifts will be normal. One scientist says that mankind might then dispense largely with language, radio, television, telegraph, communicating instead by direct transference of thought.

But nearly all investigators agree that nobody has yet brought forward absolutely convincing proof that it is possible for a man to read a thought that lies only in the mind of another.

The late Sir Harry Lauder claimed to be in constant telepathic touch with his brother in New South Wales. And a Buckinghamshire man has claimed that telepathy on his part actually captured a murderer.

"A man was wanted for murder," he said, "While I was standing in the bar of a public house in the North of England, something told me that the man next to me was the criminal. I at once went to the police and described him to the detective who had charge of the case.

"The detective was sceptical because the police had only a vague description of the wanted man. But later that night the man I had described was arrested. He was eventually hanged."

A London man and his daughter practised telepathy regularly. One day the father asked the daughter to go to the bank and pay in some money. Only after she had left did he suddenly remember that a cheque had also to be cashed.

"I sat down, and writing the cheque for £20 made a strong mental effort to communicate with her so she would be induced to return," he revealed. "It succeeded."

TRAFFIC EXPERT

If you were asked to-day who is considered to be the greatest traffic expert of all time, you would never dream of saying Julius Cæsar.

Yet a Swedish newspaper has hailed him as the greatest traffic expert who ever lived—because he introduced one-way traffic, set up parking sites for chariots, and forbade the loading or unloading of wagons during rush hours!

ANIMALS ALSO DANCE!

Bridlington, Yorkshire, had an unexpected exhibition of public dancing recently not only by human beings but by some dogs and a cat, or two as well. People were peacefully passing along a street when they began to hop and skip. Dogs trailing along behind them joined in the fun. Police hurried up to find out what was going on—and joined in the dance. Only after the dancers passed a wet patch on the pavement near a street light did they stop dancing.

A hurried inspection revealed that a short circuit had electrified a portion of the pavement where it was wet; everyone stepping into the electrified part danced, willingly or otherwise.

HOMEWARD

After a four-year absence, the Scotsman returned to his native land for a visit. He was met at the dock by his two brothers but could hardly recognize them because of their long beards.

When the greetings were over, he asked them about those long beards.

"Why, don't you remember?" replied one, "you took the razor and blade with you."

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so."

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... „ 8

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." ,, 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. ,, 4.

Sociology

by Ram Gopal, and G. R. Josyer.
"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯ.
Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः. पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ
ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

1958 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XVIII No. 42] Monday 4-8-1958 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT
In Devnagari & Ashtakas Complete with Swara Marks.
MOST USEFUL TO VEDIC STUDENTS
IN ONE VOLUME RS. 15—0—0
EDITED BY—G. R. JOSYER, M.A., F.R.E.S.
Neatly Printed and Nicely got up

EXPENDITURE ON PETS

Britain's cats and dogs are running up a food bill of at least £40,000,000 a year. Of this, £25,000,000 goes on tinned food—more than is eaten by the entire human population. All the calf liver imported from Eire and New Zealand goes into it.

Since 1947 the number of dogs has risen from 3,500,000 to 3,700,000. The number of cats has hardly changed—just over 5,000,000.

The most extraordinary rise is for cage birds. The number of these pets in homes has gone up from well under a million in 1947 to more than 6,000,000 now! They cost about £15,000,000 a year for food.

Investigations have shown that it costs 5s. a month for specially manufactured foods for a dog, 4s. 6d. a month for a cat; a cage-bird's purchased foods average at about 1s. a week. Much more is spent on other foods for dogs and cats as well, of course.

The industry making canned foods for cats and dogs has expanded enormously since the war. Ten years ago it was a fairly small industry. Total sales of canned pet foods are estimated to bring in £10,000,000 a year. The largest firm in the industry is said to sell more than a million tins a week.

Is this too big a national bill for our domestic pets? Those who approach this subject in the cold light of figures may find themselves in a minority. For there are 16,000,000 homes in this country with some kind of domestic pet.

LAUGHING THERAPY

A group of people gather every Sunday evening, in a house in Benoni, South Africa, for a course in "laughing therapeutics." Jovial Mr. L. Siemke leads the class in efforts to prove that elderly people can prolong life through laughter.

As soon as the company is assembled, all lights are put out and the members of this unusual assembly repeat after Mr. Siemke: "I am young — I am happy — I am in good spirits."

This repetition goes on for several minutes, and then comes the order, "Now everybody together, laugh — laugh." Amused titters and nervous giggles soon develop into hearty laughter, and a radiogram, playing a "laughing" record, inspires guffaws and chuckles.

Mr. Siemke contends that laughing relaxes the nervous system, aids digestion, stimulates the muscles, and releases tonic emotions which change the psychological reactions of older people.

When his classes began, Mr. Siemke had to face scorn and ridicule, but now there are hundreds of people who are convinced that there is much that is beneficial in his "laughing therapy."

SIR MONIER WILLIAMS'S
ENGLISH-SANSKRIT DICTIONARY
NEWLY REPRINTED
A REQUISITE FOR ALL LIBRARIES
RS. 45/-
MANAGER,
Coronation Press, Mysore

THE JAPANESE FASHION

A beautiful Japanese fashion model who "enlarged and developed" her eyes by reading English while working for the Occupation Forces has won the "Miss Patchiri" (Miss Beautiful Eyes) title in Kyoto, Western Japan.

According to the contest's chief judge, an occulist, "Patchiri" is a Japanese adjective applied to the organ of slight and means "clear and wide eyes".

He said, however, that he was not looking for these two conditions when judging the contest. His conditions for the title included: eyes that were "big and beautiful, rich in expression, capable of gazing for a long time, charming enough to turn the heads of all men, free from all traces of vulgarity, and free from sharpness, coldness and sternness".

The winner was Miss Reike Yoshikawa, a 25-year-old fashion model who was born with double eye-lids.

A FINNISH HONESTY

Who are more honest; men or women? This was the question recently asked in Finland where a nationwide investigation was carried out.

It was found that men are five and a half per cent. more honest than women.

Part of the test was for 252 customers in shops throughout the country to be given too much change varying from about 1s. to about 11s. The money was counted out to ensure that each customer knew exactly how much change was being given.

Of the men 60 9 per cent. drew the cashiers' attention to the error, but only 55·4 per cent. of the women did so; the others kept their lips sealed and left.

The test was part of a five-year survey being carried out by a society formed to "improve civic morality." The survey has tabbed one Finnish citizen in every four as "dishonest."

VALUE OF RARE COINS

If you could save £100 in 1951 pennies, how much would you save? Oddly enough, you'd accumulate £9,000 for 1951 pennies to day are being sold at 7s. 6d. each.

This strange fact has meant a windfall for Rye, Sussex, town council. Every year the new mayor of Rye throws hot new pennies to schoolchildren. One year 30s. worth of new pennies were kept in hand—and it's now found they were 1951 pennies worth £135.

Owing to a glut of pennies only £500 worth were struck at the Royal Mint in 1951. Rarity has pushed up the value. But take a good luck at all your pennies. Since the war there were token issues only in 1952, 1954, 1955 and 1956, creating artificial values.

Some new pound notes, blank on the back, have also caused trouble. When a Chelmsford housewife tried to pay her grocer with one, he refused to accept the "bad" money. Subsequently the rarity brought an eager £100 offer from a collector.

What's the world record price for a coin? Back in 1643 a man set aside a £5 coin for his grandson and it lay forgotten for years. Recently, the coin, a Charles I gold triple unite, was sold by auction in London for £2,700.

ಯಜುರುಪಾಕರ್ಮ	0—4—0.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0—4—0.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	0—4—0.
Life of Saint Anantarya, in English and Hindi	1—0—0.

The Rationalist

POLAND AND INDIA

The history of the cultural relations between our countries is not a very rich one. The geographical distance, the political conditions and the differences in culture did not assist in the past in making closer contacts. Nevertheless, however, now as well as in the past, there are many ties connecting both our countries.

The first information about Poles in India came from the 15th and 16th centuries.

Vasco da Gama, who came to India at the end of the 15th century, found there a Polish Jew from Poznan named Gaspard. We do not know how Gaspard came to India nor what he was doing there. The only thing we know about him is that he described the seaway to India and that his geographical works were a valuable source for the geographers of those times.

At the end of the 16th century there lived in India a Polish sailor, Krzysztof Pawloski, who left for the future generations a very interesting description "Peregrination to India in the Year 1596."

We also know the names of several Polish missionaries who worked in India in the 16th and 17th centuries especially in Goa. It is a characteristic fact that as opposed to their colleagues from other countries, the Polish missionaries did not have any political purposes in their activities. The bits of information which at those times reached Poland could not, however, give a fuller picture of India and this country, till the end of the 18th century, was practically unknown in Poland.

The end of the 18th and the beginning of the 19th centuries was a period in which the works of the English scientists on the religions and philosophies of India started to come to Western Europe and also to Poland. At that time Western Europe also got acquainted with the translations of many works of Indian literature. In 1820 there was published in Warsaw a book of the well-known Polish historian, Joachim Lelewel, under the title 'The History Ancient India.' This was the first book of its kind in Europe and it contains some theses which were shocking for those times as, for example, the one stating that Egypt was created by settlers from India. One can say that starting with Lelewel's work a real interest about India came to Poland and that that interest is based on serious sources.

At the same time, there appeared in Warsaw 'The Grammar of Sanskrit' written by Skorochod-Majewski, and in 1872-80, another Polish scientist undertook the comparative study of Polish, Sanskrit and old Slavonic languages.

At the time of the great National Uprising in India in 1857 the Polish Press showed a sympathetic attitude towards the Indian nation fighting then for its liberty. This sympathy was the greater since the Polish nation at that time also did not enjoy liberty. That was the era of Poland's partition among the three neighbouring powers against whom the Polish nation rose many a time.

New ideas came to Polish literature before the First World War. A group of poets and writers known by the name of 'The Young Poland' delved deeply into the rich treasures of Indian literature taking from it many thoughts and ideas Kazimierz Tetmajer, Antoni Lange, Jan Kasprowicz were the poets in whose works we can easily find deep feelings of their authors for their Vedami and Upaniszadami. The writers, Fajans, Mirandola, Micinski, translated into Polish the

most beautiful pearls of Indian literature. And to Antoni Lange we owe the translations of Mahabharata and Ramayana—two wonderful epics which with their depth surpass even Homer's 'Iliad' and 'Odyssey' which are part of the foundation of Western culture.

After the first World War the special chairs of Indology were established at the Universities of Krakow, Lwow and Wilno. The Polish scientists, as, for example, Andrzej Gawronski and Stanislaw Schayer, raised the knowledge of India in Poland to a high level. After the second World War the chairs of Indology were established at the Universities of Warsaw and Wroclaw.

In 1954 the Polish Embassy in India was opened which to a great degree assists the broadening of economic and cultural contacts. More often than before one can find articles about India in the Polish Press, and articles about Poland in the Indian Press. Quite a number of Polish, scientists, journalists and artists have visited India and many Indians have visited Poland. The visit of Prime Minister Nehru to Poland and the return visit of the Government delegation to India were events which greatly contributed to the enlivening of our mutual relations.

In 1955, there was organised in New Delhi a large exhibition of Polish art and several smaller exhibitions like the exhibition of children's drawings, the exhibitions of postage stamps etc., In Poland, in 1953-55, we were able to see the two large exhibitions of Indian art. This year there were three such exhibitions in Warsaw and among them one called the 'Ajanta' was organised by the Polish-Indian friendship Society.

One can multiply these examples and write reports enumerating only the different forms of co-operation between our two countries or illustrating the progress in the process of bringing them closer I would not like to tire the reader with dry facts and figures, it is possible, however, to pass over such events as, for example, the publication this year of the Autobiography of Gandhi or 'The Discovery of India' by Nehru. which books, though published in thousands of copies, disappeared from the bookstores a few days after publication And could one pass over in silence the work of Wanda Dynowska, her Indian name is Umadevi, who lives in India since 1935 and works there on translations of Indian books into Polish, being at the same time one of the organisers of the Polish-Indian Library in Madras.

Another Pole outstanding for his work in India is Engineer Jakob Friedman, his Indian name is Moor. Before the war he owned a factory which he later gave away to the workers and himself went into the work of organising the co-operating movement in the villages.

In the history of our mutual contacts it is not possible to ignore the fact of India and Poland's participation in the International Commissions of supervision and Control in Indo-China and Korea, where hundreds of Polish officers and interpreters co-operated with Indian officers. Out of this co-operation many addresses were left in personal address books—the unseen ties between our countries thus multiply greatly.

The meeting of the youth of our countries at the Festival in Warsaw in 1955 has left a permanent mark in the form of the Polish-Indian Friendship Society, organised in India by the youth which participated in the Festival. A similar society was recently organised in Poland. On November 1, 1957, the meeting of the founding members took place where the budget and framework for the future activities were discussed and approved. A number of specialists and enthusiasts of Indian culture belong to the Society. The Vice-President of the National Council, Professor Oskar Lange, became the Chairman of the Society.

At this moment the Society has over 100 members—mostly writers, artists and political leaders—and their number steadily increases. Such a small group cannot do much—but a good start was made, however and the activities of the Society are watched with great interest by the Polish people for whom India, the country so far away in geographic distance, is still very close. L. P.

WEATHER AFFECTS MAN

Ever wondered what effect the weather has on your health? Weather scientists and doctors have discovered that our health is influenced less by the *kinds* of weather we get than by weather *changes*. If it blows hot or it blows cold, that's fine—the weather won't hurt us. But let it blow hot and cold—then look out.

Cold weather, according to an American doctor, means a shorter life but a merry one. Hot weather, he points out, gives people a "couldn't care less" attitude but a ripe old age.

Some weather has a marked effect on the nervous system. Folk accustomed to their native bright skies often become irritable and melancholy after a prolonged course of dull English weather.

London bank officials checking through their records discovered the strange fact that nearly all electrical mistakes were made on foggy days or days preceding a storm.

Day nursery workers declare that children at their best on calm and clear days are most mischievous and prone to colds on stormy days. Girls are usually less affected by weather changes than boys.

Warm, damp air is always unhealthy. If you want to know the healthiest weather for your holiday, here's a London doctor's answer: "It is clear, dry, sunny, fairly breezy and mid-way between hot and cold."

A NOVEL ALPHABET

Does our English alphabet need more letters? Do we need an entirely new alphabet? Should we scrap some letters and substitute strange but more useful ones?

Questions like these are being asked by many students of words following the recent offer by the Public Trustee of a prize of £500 for a new alphabet on lines proposed in the late George Bernard Shaw's will.

It must have at least forty letters, preferably not making use of any from our present twenty-six-letter alphabet. The competition will be open till the end of 1958 and three experts will assist in choosing the £500 winner.

It's calculated that there are about 620, 448, 401, 733, 239, 439, 360,000 ways of combining the letters of the present alphabet!

It took centuries to "grow" our A. B. C. in which every letter has its own little romance. It grew from signs and symbols and came to us from Italy, where it can be traced back for more than 2,000 years.

It was brought over by the Romans, who had got it from the Greeks. Under Norman influence the alphabet was slightly amended here, three letters, J. U. and W. being added.

To-day some word experts point out that our C is a superfluous letter. It has the sound either of S or K and it might as well be dropped altogether, they say. And they also ask: "What's the use of the letter Q? K would serve equally well."

Thirty-three years ago the editor of an American dictionary advocated a new alphabet of ninety-six letters. "You need as many as that for the correct expression of all the sounds in the English language," he declared.

"A team of skilled writers were once asked to enter a competition in which they had to write the shortest possible sentence containing all the letters of the alphabet.

The winning entry was: "Quick-blowing zephyrs vex daft Jim."

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit, Mss. Book-collections, or funds for publication of precious ones, will be amply acknowledged.

G. R. JOSYER.
M.A (HONS), F.R.E.S.
Director.

MYSORE, INDIA.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"*Hindu*", *Madras*. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." „ 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. „ 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ „ ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C „ „ ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

1958 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XVIII No. 43] Monday 11-8-1958 [Price 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

THE BILLIONAIRE

In 1920, the South American state of Bolivia was nearly broke. And, a few years later, Bolivia went to war with Paraguay. On both occasions, Bolivia was rescued by a single man. His name was Don Simon Patino. He made good nine-tenths of his country's budget deficit in 1920; and when the war broke with Paraguay he gave away £120,000,000 out of his private income.

Few men in history, if any, like him. But then a few men in history have been billionaires Simon Patino's income then was £100,000 a day! When he died in 1947, Simon left his fortune— just over one billion dollars—to his son Antenor, who to day, is still its possessor. The old Patino, at one stage, long after he had made his millions out of tin mining, even enroled as a student of mining at the University of La Paz—to learn more about mining! When he died, he was the Bolivian Ambassador to France.

His history is a rare tale–the sort that no fiction waiter should dare to make up if he wanted to please his publishers and be credible to his readers. Simon Patino was, at one time a debt collector in La Paz, the capital of Bolivia, and he made his fortune as the result of not possessing any money!

A man by the name of Arce owed £195 to a shop in La Paz. He knew if he did not pay up he would go to gaol. And gaol in La Paz at the beginning of the present century was no comfortably-appointed modern institution. Prisoners were unceremoniously dumped into prison and forgotten. Arce, however had one small ace up his sleeve. When the debt collector in the person of Simon Patino arrived, he told him if Patino could get the shopkeeper to forget about the debt, he would hand over his silver mine.

Patino thought it reasonable, but the shopkeeper did not. And Patino not only lost his job but was told that he could have the silver mine which was derelict, and that he would have to find the £195 himself or otherwise be gaoled. Fortunately Patino was able to borrow the £195 from his uncle. He decided he would work the mine situated miles away up in the mountains. He did heroic donkey work with his wife as his only helpmate. They started mining operations with more money borrowed from the same uncle. Patino struck a bright metallic vein, which he thought to be silver, but was told by the mining engineer that the ore contained nothing but tin. The engineer also told him that the sample contained more than 60% tin, three times as much as that found in ores mined anywhere else in the world!

His mine was one of extremes. Inside, temperatures were so hot that workers had to have water splashed on their backs to help them from pafing out with the heat. Few could work for more than five minutes at a time. Furthermore, the mine was at an altitude of 15,000 feet where white men found it difficult to breathe and work, and where the temperature was many degrees below freezing point.

Then, one day, the Americans became interested, and went to see him to purchase his mine. Patino was quite staggered at the offer of $500,000. Only the restraining influence of his wit prevented him from accepting it.

In a few years' time the Guggenheimer Bank of New York flew Patino to New York, offered him $5,000,000 and 51% of the shares in his mines. Patino accepted, and sent a cable to the shopkeeper whose debt collector he had once been, asking whether he still believed if Arce's derelict mine was worth $195!

Antenor Patino, who inherited his father's billion in 1947, does not seem to have found happiness with his fortune. Antenor's troubles started with his marriage in 1933 to an 18-

year-old princess, Christina de Bourbon, whose line went back to the great rulers of Europe.

Money raised its ugly head. Perhaps it is understandable that the man may be somewhat wary of the nuptial phrase: "With all my worldly goods I thee endow." Antenor and Christina entered into a special marriage contract by which each kept their own fortune.

Then, in 1944, came trouble. Christina had found him with an attractive brunette on the train going to Florida, U.S.A. Immediately, she prepared to sue for divorce. Antenor made an agreement with her that he would pay her £200,000 if she stopped the proceedings; that he would hand over a further £200,000 in seven years' time; and that if he were unfaithful, he could pay the second instalment of £200,000 immediately. A few months later, Christina called on her husband at a Colorado hotel and again found the brunette. She demanded her second £200,000. Patino refused. Christina sued him and was awarded the money.

Patino did nothing until after the last war. Then, in Paris, he sued his wife for the return of the whole £400,000, plus £60,000 accrued interest. He won his case. He sent to the Ritz hotel in Paris and seized his wife's clothes, jewels and car as part payment for what the court had awarded him. But a higher court reversed the decision. Christina got her clothes and car back, but had to go to law to get her jewels.

Then Patino decided he wanted a divorce. But Christina refused. Bolivian law says that nationals living abroad can be divorced only if the divorce is recognised in the country of marriage. They had been married in Spain, where no form of divorce is recognised. Patino decided to get the Bolivian law changed, but was unsuccessful. Then, from the defencive, Christina went back into action with her cleverest move to date.

She was 18 she married him, and to make the strange marriage contract her husband, on, she had to have the permission of her guardian. Christina said such permission had never been legally established. Therefore in 1955 she obtained an absolute annulment of the contract which had set out that husband and wife would keep their own fortunes. This meant that everything was jointly owned.

Should Patino therefore succeed in getting a divorce, he will have to hand over exactly one half of his fortune-namely, half a billion dollars!

PUTTING OFF

Lawrence Lowell, a famous president of Harvard, once said to me that he had tried to train himself to begin the day by doing the things that *could* be put off and leaving till later what could not be put off. That which "can be put off" means not only that which will not be mechanically brought forward by an interview already fixed or an urgent letter on the desk; it also often means some question which, without a special effort of volition, we should be inclined to put off, a problem with slightly uncomfortable associations, or an inchoate train of still vague and only partially conscious thought which will drift into forgetfulness unless the "salt box" is used.

MODERATION

Moderation is the only virtue. The other so-called virtues are virtuous only in so far as they are joined with moderation. To be over-courageous is to be foolhardy. To be over-loving is to be doting. To be too unselfish is to weary the world with the spectacle of your martyrdom. To give a child, a mate, or a friend too much attention or too little is equally disastrous. Self-abnegation and self-glorification are both vices. To be too thoughtful is to be incapable of action, and to be over-active is self-defeating. Moderation is what counts.

The Rationalist

A DELHI EXPERIENCE

Being in Delhi, the Modern Babylon, last week, we had occasion to attend some discourses on Ramanuja by Sri P. B. Annangaracharier, the celebrated Vyshnavite theologian of Madras who was passing through the capital. The venue was the South Indian Club building next to the Modern Taj Mahal of the Birlas, the Birla Mandir.

The gatherings were select, luminous, and distinguished, including personages like the dynamic Sri M. Anantasayanam Iyengar,—the Brahma of Parliament, modest, self-effacing, godly scientist, Dr. K. S. Krishnan, F.R.S., Sri S. R. S. Raghavan of the Commerce Ministry, Sri N. N. Iyengar of the University Grants' Commission, Sri K. N. S. Iyengar of the Steel Ministry, Colonel Srinivasan, and Sri M. A. Tirunarayanan of the Health Ministry, Sri P. V. S. Iyengar, B.E., M.I.E., Sri Rajan of the Communications Ministry, and Sris Srinivasan and S. Anantachari of the Finance Ministry.

As the gathering was assembling, we noticed a portrait on the wall, which struck us like a caricature of "the one and only" Sri Rajagopalachari, soured, disgruntled, vicious bi ing. We asked our neighbour, Dr. K. S. Krishnan, who it was, and he said it was Mahatma Gandhi!

Evidently, by the vagaries of the painter or the angle of the portrait, or the play of light and shade, the Mahatma's toothless countenance often lends itself to be misjudged. Years ago when on a visit to the late S. Srinivasiengar at Madras, a portrait of the Mahatma in the hall looked to us as having a malignant expression. When we mentioned it to Mr. Srinivasiengar, he said, "No; it is a most benignant expression!"

The discourse of Sri Annangaracharier on Sreevyshnavism was of superb excellence, and as we were listening to him we thought what a fine thing the good Vyshnavite and Sanskritist, President Rajendra Prasad, was missing.

But the hero of this piece of writing is not Sri Annangaracharier, or Sri Anantasayanam Iyengar or Dr. K. S. Krishnan.—We do not know if Sri M. A. Iyengar is not a Doctor yet. If the Sri Venkateswara University has not conferred a Doctorate on him as yet, it ought to be ashamed of itself!—The hero of this writing is a lizard!

As we sat listening to the discourse, our attention used to be diverted by a lizard speeding out from behind the Mahatma's portrait and snapping up the mosquitoes which came to rest on the lighted wall!

The lizard carrying on its destructive work from its refuge behind the portrait of the Mahatma, seemed to us so aptly to symbolise the destructive measures imposed on the public in Gandhi's name by Congress Ministers!

It brought to our mind the recent declaration of Sri Kadidal Manjappa, Revenue Minister of Mysore, that he would abolish all the Inams in the State, on the next Gandhi Jayanti, October 2nd! He made the announcement with glee, as though to destroy rights of property and dispossess thousands of families and consign them to starvation and death, was a pleasant tribute to the memory of Gandhi! It would have been apt if Gandhi had been a cannibal. But to indulge in vile measures with cruel disregard for human welfare, and associate with them the name of one who was the soul of benevolence and

fighter for human rights, is a crime against the people, and no less a crime against Gandhi!

Two years ago, on the same Gandhi Jayanti day, the same Minister took away 400 Inam villages by a fiat, without valuation and without compensation, and reduced thousands of families to penury! Returning to office, a statesmanly administrator would deem it his first duty to check up whether the so-called Gandhian measure had been carried out in the Gandhian way. Badly drafted rules, procrastinating officialdom, indifferent Secretariat, and pleasure-loving Ministers, have left the public in despair. And now Sri Manjappa proudly announces that the same fate will follow to the remaining thousands of Inams also, bringing thereby Gandhi's name to further anathema!

Or take the other vile measure, the Tenancy Law. Under the plea of preventing injustice to tenants, you enable tenants to occupy the land-owners' property on a false contract, and withhold the land-lord's share immorally, instruct your officers to withhold justice, and encourage tenants to become vile, and render the land-lords helpless! And most of the Ministers are lawyers! What kind of the "Reign of Law" are they practising? If this, in this land of the sages, is law, if this is morality, if this is Gandhian virtue in administrative practice, if this is all that Congress administrations are capable of, why throw stones at the men in Kerala?

To preach the forswearing of atom bombs to others, and to trust atom-bomb legislation on your own trusting countrymen, causing untold misery to tens of thousands, is undignified, disingenuous, and barbarous.

We have no prejudices, and do not wish to decry any administrator. But we regret that this is all that Congress regimes should be capable of, and should be so sullying Gandhi's name! The lizard behind Gandhi's portrait in Delhi did not know that it was Gandhi's portrait. But that the Congress Ministers, who claim to know Gandhi and act in his name, should be so anti-Gandhian in practice, is a slap on the nation's prestige, and a betrayal of our national character. They are besmirching their own great leader, and toppling him from his pedestal!

It is all so distressing to the suffering onlooker, as Kerala is distressing to Mr. Nehru.

G R. Josyer,
Editor.

NEW CURE

Tongue-tied children, and others suffering from nervous troubles, stammering, lisping and excessive shyness, are finding a cure for their afflictions by playing with puppets.

Manipulating the figures, the children become completely absorbed, their imagination is set free, self-consciousness removed, and healing influences go to work. Moreover, if the puppets themselves play heroic parts, or show a strong personality, then something of that personality is transmitted to the children.

This curative power has been brought to a fine art by Mr. S. W. Salter a master at parkhurst School, Tottenham. He found that a timid child soon becomes self-confident when put in charge of a fine robust character like St. George. In times, such associations kill any inferiority complex.

Mr. Salter encourages his pupils not only to help him in making and manipulating the puppets, but to create their theatre, devise lighting and scenery and even write plays for the miniature performers.

At another London school, eleven-year-old Vivien Goldstein has had success in writing puppet plays. She turns out her scripts at home, using a home-made theatre and puppets of her own to work out her scenes before writing them.

MR. NEHRU'S TRAINING

Prime Minister Nehru recently reiterated his confidence in his mental and physical capability to work much more than those of his age and urged the younger generation to equip and train itself to shoulder the burdens of the country.

Addressing a public meeting he said: "People like me are now old enough, but unabashedly they will think they can do much more than others. Despite all this I still think I can work more—both physically and mentally. I have at least this confidence in myself that I can work more than others."

"Men of my generation," he added "have now only a few years more before them and ultimately it will be for the younger generation to bear the responsibilities of the nation. For this, they should be given every opportunity to train and equip themselves from now. Remember we have to compete with very big people and very powerful and developed countries and we have to be prepared for that.

"Why have I this much confidence in myself" Mr. Nehru asked and replied: "It is because of training and continuous hard work. It is said a genius is 90 per cent sweat (meaning hard labour) and one per cent inspiration."

As to how he got this training Mr. Nehru said the opportunity came when he served various terms of imprisonment. "By spending some time in jail, I think, I have added a few years to my life," he added.

The second reason for his thinking that he could still do more work, Nehru said, was his "confidence in the people of my country."

"If you do not have this confidence, then it all becomes just paper work and a lifeless routine. I have confidence in my people that given the proper opportunity they will be able to shoulder great responsibilities and the country's future will be bright."

Amidst deafening cheers Mr. Nehru concluded: "I have this confidence and I think you all will have it!"

SEALS HAVE LAWS

Director Zgulidi's cinema expedition visited Seal Island in the Sea of Okhotsk, well-known to sailors. This island serves as a sort of beacon for them.

They can tell of its whereabouts even in the fog, from the noise of the seals that inhabit the island in large numbers.

The snow-covered beaches were covered with seals, valuable for their fur. These animals are vicious and mercilessly drive away any intruders who approach their shore.

The seal crowd about on the shore in disorder, bask in the sun, play about in the water. There doesn't seem to be any order at all in their throngings, crushing and noise. Yet the strictest discipline reigns there.

The animals live according to definite laws, even though unwritten. They are "polygamous" and observe very strict rules in their "harems."

The little seal keep apart from the adults. They have their own "kindergarten."

The camera-woman succeeded in getting a very interesting shot when the mothers call their offspring to feed them. It was a unique sight, indeed. Every female has only one calf, which unerringly responds to the call of his mother only.

The director of the film and his group acquainted newsmen with the extraordinary, diverse life of the Pacific Ocean. They made a thorough study of the animals inhabiting the depths, observed their habits and instincts.

To some extent they themselves became biologists and developed a special method of investigation, designing and holding of intricate apparatuses and devices.

And all of this was done not for the purpose of astounding the spectator with something sensational, but to popularize knowledge, to make science accessible to the masses.

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

Proceedings of the Government of Mysore, Bangalore, 27-11-57.

"Sanction is accorded for the purchase of 54 copies of the book, 'Maharaja Bhojaraja's Shringara-Prakasha', provided the Government Educational Institutions have not purchased them individually, the cost thereon being met from the sources pointed out by the Director of Public Instruction, Bangalore, and the Director, Literary and Cultural Development, Bangalore."

By order and in the name of the Government of Mysore,

Secretary to Government,
Education Department.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"*Hindu*", *Madras*. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." " 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. " 4.

Sociology

by Ram Gopal, and G. R. Josyer.

" Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಂ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ " ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C " " ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

National Girls' High School.

100 Feet Road, Mysore.

Ail the 3 High School Classes

Qualified Lady Teachers

1958 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XVIII No. 44] Monday 18-8-1958 [Price 0—1—6.

RIGVEDA-SAMHITA PADA TEXT
In Devnagari 8 Ashtakas Complete with Swara Marks.
MOST USEFUL TO VEDIC STUDENTS
IN ONE VOLUME RS. 15—0—0
EDITED BY—G. R. JOSYER, M.A., F.R.E.S.
Neatly Printed and Nicely got up

THE PRECIOUS TIME

When people arrive at my years of discretion they have usually made their own private rules for living, and they abide by them according to their own lights. Sometimes these rules are of interest to others. And more than that—they can often be of help to them.

These are the conclusions at which I have arrived, the little private laws which have helped me so much, and which I hope may mean something to you also.

Time has taught me that second thoughts are wisest. By nature an impulsive person, I have too frequently plunged exuberantly into rash action and by doing so have made bad mistakes. I have met new people, have "taken to them" on sight and have believed it wise to be over-friendly without waiting to be sure.

Impulse is a fine stimulant, but the impulsive type of person so often leads with his chin and, in consequence, gets hurt.

We need second thoughts. Youth is invariably impulsive, forever darting after new interests, but the years bring the wiser attribute of being able to think twice—not rushing in where angels fear to tread.

Perhaps I have too frequently given way to people whom I respected and loved and have gone back on my own personal opinion because it disagreed with theirs. This is a fault into which one can slip. I know that it is never easy to hurt one whom you love by going deliberately against him or her. But it is far more unwise not to abide by the dictates of your own heart *if you are sure that they are right.*

To-day I say: "I am so sorry but that isn't the way I feel. You stick to your view and I'll stick to mine."

I have learnt also how silly it is to have a row on the old belief that it "clears the air." No row ever really does that and when we get angry and "have it out," unkind things are said which are very difficult to forget.

For in anger we cannot always control what we say—but we regret it later. Blows may even be exchanged by the very hot tempered, and there may be hair-pulling and clawing, which is not only undignified but can lead to injury.

To-day I would always steer clear of a row, for not only does it fail to achieve its end, but most certainly makes one fresh enemies.

And in this life friendships are important. None of us can afford to make an enemy.

After all, there is no need to quarrel in life. Almost every row that has ever been could have been arrested or diverted if only the protagonists allowed themselves time to cool down a little. It's in the heat of the moment that harsh and unkind things are said. I have learnt to cool down, to check myself before embarking on an argument and, believe me, it has made life much easier.

When I was a child my father told me that although the unborn minute was mine the spent minute had gone for ever. Remember this and—most important of all—remember that *in life there are only a certain number of minutes.*

This thought has impressd me considerably and has been an immense stimulus. Living up to it means that I spend my minutes wisely. Now that I fully realize how precious they are I conserve them as a miser hoards his gold.

Years ago I abandoned the feminine trick of letting down the back hair and putting the feet up for a nice quiet doze or spell of idle relaxation. That which I put into life I shall get out of it, and for that reason I try to make good use of every minute of my day.

I have learnt the tremendous advantage of loyalty, and I put first loyalty to family, to duty, and to friendships and life. To those

who lose friends easily I would ask: "But have you really tried to keep them?"

Do you write to absent folk? Do you remember anniversaries, and take real interest in lives of relatives and friends? Or do you say you haven't the time, and anyway it is their turn to write to you?

None of us can afford to lose our friends.

I try to make new friends, too, because as one growes older there is the tendency to slip more into one's shell, which is not wise. Perhaps one of the most terrible afflictions of old age is the fact that one's friends may have died, and one is so utterly alone. Yet new friends are there for the making, and if you cultivate a sympathetic understanding of others you can indeed become their friend.

If I find the modern young people a bit difficult, I remind myself that there was a time when old folk said of me: "That girl's impossible." (And maybe they were right!) In every young person there is some chord of sympathy which can be struck if only you will search for it.

I have found in the past that in all emergencies there is always a way out. Never hurry. Take a deep breath and count fifty, pause, and then look around you. Perhaps one has to grow older to discover how amazingly helpful the pause can be in life.

Most of us do not give ourselves the time to find out how we really feel and why we feel it, but a little summing-up of oneself is a great solution to difficulties.

I am one of those people who have always tended to do too much too quickly—the result of having an over-impulsive nature. It has taken years to say to myself: "You are going too fast, have a pause, and look around you." Now that I have learnt that valuable lesson, oh, what a help it is!

This sounds rather like preaching—which horrifies me. The last thing I want to do is to preach, for who of us is fitted to dictate to another human being?

These are the simple rules for living which I have mapped out for myself, and they have been of great importance to me. I still find that the Bible is a wonderful help if one loses the way a bit. And who of us does not, sometimes?

The Bible can be such a useful guide for telling us what to do. Too many of us read it only from a religious point of view, but it has much to offer from another angle, because it is a guide to personal happiness, which is what we all want most.

I have learnt the wisdom of living to-day contentedly, and not worrying myself unduly about a to-morrow which may never menace me. I have crossed so many bridges before I came to them only to find they were not there at all. And I have spoilt so many to-days because I thought to-morrow was going to be a terrifying ordeal.

Life has so many surprises to offer us. It may scare stiff, then give the bogey a twist and snatch it away from us. I can say with truth that the most alarming things of all—the ones I worried over in a big way—*never happened to me*!

The great secret of happy living is in the surprises that every day has tucked up its sleeve to offer to us. Stay young in heart in order to greet and enjoy those surprises when they come along.

Keep faith with the future. Believe in the destiny which rules you. Look for happiness and accept it as your heritage. And be brave. I think that is the best advice of all. M.E.

The Rationalist

PRAYER LEADS TO SUCCESS

Five of us were cycling 3,000 miles through India. In Nasik I stepped into a bicycle shop and asked if anyone could direct me to any non-vegetarian restaurant where I could be served with an egg.

A heavy man seated behind the counter asked me, wouldn't I sit while he told me where it was? I sat. He called for tea and biscuits and an assistant came and left with the order.

"I would give you meat or eggs or anything you fancied," the man said, "only to-day is a fast day and I am fasting. It is equally forbidden to offer guests food."

"But tea?" I asked.

"God will forgive tea, my friend, You are my guest; He knows I am obliged to offer something; it is my duty."

"You are very religious," I said; "might I ask have you any special side of religion yourself?"

"Yes, I have, my friend. Professor Chu of Shanghai University came specially to seek me out and I have been written about in American magazines. I worship my parents," he said.

"Really, how is that?"

"Now you must not misunderstand the word worship." Mr. Shinde—for that was his name—went on; "revere, cherish, obey, serve; such words perhaps are better. I have written to Hitler, Mussolini and Sir Winston Churchill and I can show you Sir Winston's answer."

He began to open a drawer. "Mussolini was the unluckiest man who ever lived," he said, "and Tensing the luckiest."

"I have read," I said, "Lin Yutang's writings on how the Chinese revere their parents in a way different from the rest of the world."

"They thought I was the only one in India," Mr. Shinde continued. "Ah, here is the letter." And he produced a letter from 10 Downing Street from Sir Winston Churchill's secretary, acknowledging his letter, saying that Sir Winston had been pleased to note its contents and would certainly bear them in mind.

"I had told Mr. Churchill, as he then was, that a man in his position saying that children, the world over, should give more regard, thought, love, help and reverence—especially in old age—to their parents, could be of great moral help."

Then the man had closed his eyes, taken up some beads and talked, as it were in silence, to them: he was lost to the world; and if anyone had come in to ask for a puncture outfit or a spanner, he might have helped himself but he certainly could not have paid for them.

The assistant brought the tea and motioned that I should drink, which seemed lacking in reverence, but I tried a sip.

Then after two minutes Mr. Shinde opened his eyes and spoke to me: "I will get you as many cups of tea as you like. Now there are only two, good non-vegetarian restaurants in Nasik and more than a hundred vegetarian restaurants. But I will tell you the best of all."

He told me; he also told me his life story, and it was a poor-boy-who-became-rich story. He now had three shops, no worries, a father of a hundrd and three, and a mother of eighty, both of whom he 'worshipped.'

He showed me photographs of them, vows he had taken, and that he dare never, never break.

"I have heard all about you, my friend," he broke in suddenly. "Now please tell all your companions I want you all five to bring your cycles to my shop and let me have the privilege of overhauling and oiling them. That's the least I can do for you.

"It is my duty: you are strangers come to our city and it is my duty to be of service to you."

This was done. Puncture outfits, new batteries for lamps, new brake-blocks for Desai who might otherwise have never worried about them, all this was thrown in, and never a thought of a farthing. 'It is my duty, God has sent you as strangers to our city so that we may be allowed the privilege of helping you."

There was even more than this. For none of the five of us, from then on, passed Mr. Shinde's shop without stopping in for a cup of tea or hot milk and a talk. There was a repose about him, and hours could be passed in talking and never noticed.

Only every quarter of an hour there was the closing of the eyes, the telling of the beads, the silent praying. And every four hours he would pray for a quarter of an hour.

Many days later we were riding out of Nasik when a car flew past, someone was waving. The car slowed and pulled up a quarter of a mile in front of us.

"The Howes!" I shouted. I had dreamed of this. I was having a little too much generosity from Indians and longed for someone to make it right on the European side of the picture.

The Howes were just the people. Writers and journalists. I knew they were flying around in their car these days and I had been longing for just this.

Now these fellows would see that there were English people too, who could open up their pockets and be warm! All this I explained as we rode up.

The chauffeur was out and was waiting, standing by his car. Some arms were out of the windows waving. I did not recognise the chauffeur.

As we came level the occupants got out. They were Indians — not the Howes.

As we reached the front of the car there was a heavy man next to the chauffeur's seat with his eyes closed; and, lost in deep thought, he was telling his beads. It was Shinde!

Everyone waited. Shinde got out. He was practically a cripple. No one had known this and, he had said nothing about it.

He told the chauffeur and his friends to give us his gifts. There were oranges for each of us, apples, guavas, plantains and a sack of coconuts.

"It is my duty. You are my guests, you came to my city. It is only my duty."

He then asked permission to say a prayer for us. We gathered round in a little knot, our cycles in the picture too, and Mr. Shinde offered a prayer to God for us. H.E.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-}	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page ...	Rs. 50 per insertion	
Half Page ...	,, 25	,,
Quarter Page ...	,, 15	,,

Contract Rates on application.

The Manager,
"RATIONALIST,"
Chamaraja Road, Mysore

NATURE HELPS DISCOVERIES

We live in a world teeming with mysteries. Hidden behind some of the commonplace things of life are the great secrets of nature.

Millions of people had seen the lid of a kettle dancing on escaping steam, but it meant nothing until a lad named James Watt noticed a lid dancing and wondered why? The result was the steam engine.

Everyone knew that if a piece of glass was thick in the middle and small at the edges it made things look a little bigger. A draper in the Dutch town of Delft heard about this thought it over, and began to grind pieces of glass smaller than they had been ground before.

His wife and neighbours thought Leeuwenhoek mad, but he produced the first microscope and was the first to peep into that unknown and invisible world around us Leeuwenhoek enabled Ross to discover the malaria parasite. And how often does justice hang on the evidence of the microscope.

A Swiss doctor one winter morning stopped to admire the delicate frost crystals on the window panes of shops. He noticed that these frost crystals differed. Those on the window of the butcher's shop were different from those on the baker's or grocer's. He wondered about this strange phenomenon and began to experiment with crystals and found that by using diluted solution of chloride of copper he could, by slow evaporation obtain the same crystaline formations time after time.

One day he mixed a little sap from a pine tree with his copper solution. The resultant crystals were different. He mixed some more sap this time from a pine that was crooked and malformed and he observed that the resulting crystals were of the same type as the first but with a slight difference. Like the tree, they were warped.

He then began to mix drops of his patients' blood with his copper solution. The blood of a patient suffering from tuberculosis produced a variation of the normal crystal formation of the copper that was always repeated when tuberculosis was present in the body.

So the intelligent contemplation of frost crystals on the window panes led to the discovery of a method of diagnosis that has revolutionised medical procedure. At present the crystallisation of a few drops of your blood mixed with copper solution may tell your doctor all he wants to know about you.

When the Greeks under Alexander returned from their journeys to the Far East, they had many strange tales to tell of the wonderful things they had seen. The discovery that most astonished the people of that time was that of a reed which bore honey without bees —the sugar cane.

The Spaniards were the first to create history in the production of sugar when they introduced the sugar cane from the East to the West Indies, where it has continued to thrive ever since.

So rich did the West Indies become because of this crop that soon all the European nations were vying with each other for the possession of the island and the sea route.

But this state of affairs did not continue, for in 1774 Marggraf, a Berlin chemist, discovered that it was possible to extract sugar from beet, a straggling plant found on the Mediterranian coast.

Several years later a pupil of this famous chemist set up a factory for the manufacture of sugar from beet, but this pioneering effort failed owing to the lack of a scientific process of extraction. Then Napoleon, who realised the economic advantage of the sugar producing crop, decided to offer a million francs for a practical process.

As a result of this encouragement the industry grew apace, and, what is more, thanks to improved cultivation and artificial selection, the percentage of sugar contained in the beet increased from 6 to 18 per cent. To-day it is as much as 21 per cent. An acre of sugar beet now produces more sugar than an acre of sugar cane.

F.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... „ 8

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"*Hindu*", *Madras*. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." „ 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. „ 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose, 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ „ ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C „ „ ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಆನಕಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

1958 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XVIII No. 45] Monday 25-8-1958 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT
In Devnagari & Ashtakas Complete with Swara Marks.
MOST USEFUL TO VEDIC STUDENTS
IN ONE VOLUME RS. 15—0—0
EDITED BY—G. R. JOSYER, M.A., F.R.E.S.
Neatly Printed and Nicely got up

BENGAL LAMPS
THEY STAY BRIGHTER LONGER

PEARLS

From the dawn of civilisation, pearls have been treasured by man. Pliny wrote in his Historia Naturalis; "The fruits of the shell-fish are pearls, better or worse, greater or smaller, according to the quality and quantity of dew which they received.

"If the dew drops were pure and clear then the pearls were white, fair and orient. But if gross and troubled, then the pearls were likewise dim, foul and dusty."

The theory that rain or dew has something to do with the production of pearls is held by widely separated communities of pearl fishers.

In fact when the Persian Gulf oysters failed to produce any pearls it was attributed to the failure of the rains.

The scientific theory is that the pearl oyster during its frequent excursions from its bed, collects some foreign matter in its body. Over that foreign matter the insect builds a protective shell of fine calcium compound, which is the pearl.

As it consists of several hundred layers it develops qualities of subdued lustre. As in the case of many a scientific development, the ancient Chinese were the first to discover the pearl's true origin, though the credit went to other nations who re-established the same theory centuries later and exploited it for commercial purposes.

In India, pearls have always held pride of place among precious stones. Frequent references to ornaments made of pearls are to be found in the Ramayana and the Mahabharatha.

Pliny, the ancient historian, refers in very high terms to the pearls of Tuticorin, and Ptolemy refers to the place as Sosumri now identified as the ancient harbour of Tuticorin.

Megasthenes, the Greek Ambassador to the court of Chandragupta three centuries before Christ, has referred to the lustre of Indian pearls. Chanakya refers to a variety of exquisite pearls known as Thambravarnikas.

They have been so named because they were collected from the estuary of the Thambraparni river in the Tinnevelly District.

It is on record that the Sultans of Malaya and the Indonesian Archipelago set great store on the pearls which were sometimes given as presents by the ancient rulers of South India. In fact Madura, Woriyur, Kaverippumpattinam and Cochin were great centres of the pearl trade.

In the sixteenth century Indian pearls were in such great demand in Europe that the Republic of Venice instituted what was called a Pearl Control Board whose object was stated as follows:

"The use and price of pearls has become so excessive and increases to such an extent from day to day that if some remedy is not provided, it will cause injury, disorders and notable inconvenience to public and private well being." Thereafter pearls were rationed in Venice!

One of the most famous gems in history was the Servilia Pearl which was given by Caesar to Brutus's mother. Its value was about Rs. 4,72,500!

In 1688 the Shah of Persia paid Rs. 8,64,000 for a pearl! World famous are the half-black pearls which were kept in the treasury at Munich.

Equally well-known is the pearl necklace which Queen Anne of Austria brought with her to France as part of her dowry. It was later given by Louis XV to Marie Antoinette.

Rare varieties of pearls were used for the Peacock Throne of Shahjehan and for the inlaid flower motifs in the Taj at Agra.

Fabulous collections of pearls were kept in the Golconda Nawab's palace. It is said that the princesses wore skirts which were fitted with pearls.

They were so heavy that whenever the royal ladies moved about attendants had to hold the long and trailing ends of the skirts.

Some years ago, I came across a wealthy Indian businessman in Saigon. Asked the secret of his success he pointed to a black pearl set in a silver ring which he was wearing on his finger. It was given to him by a fakir.

He attributed his entire success to that gem, and would not part with it even for an hour to enable the smith to make gold ring for it.

The pearl fisheries of Tuticorin which were controlled by the great Tamil kings of Madura passed into the hands of foreigners after the disruption of the Vijayanagar Empire and the unsettled conditions which followed in its wake in South India.

The fisheries were exploited by the Portuguese, Dutch and British.

An Armenian merchant named Cuscan, who built up a flourishing export trade from Madras in the seventeenth century, is credited with having sent large quantities of Tuticorin pearls to Russia! Some of them adorned the Imperial jewellery.

It was only with the advent of freedom in 1947 that India once again came in possession of her priceless pearl fisheries. Since then the Madras Government has been conducting pearling operations year after year.

Even though the method of making artificial pearls was known in ancient days, it did not affect the value of the oysters' products. In pre-Mycenaean days they were made by melting together lime, magnesium and carbonic acid and colouring the resulting product.

Another method of producing artificial pearls was discovered by Jacquin in 1680 which also made use of lime and certain other substances.

But the most marvellous artificial pearls ever produced were by the Japanese ancient, Mikimoto who made oysters grow pearls as he wanted.

Mikimoto's method is to implant a small fragment of the mother of pearl in the tenderest part of a four-year-old oyster. Here the soft flesh of the oyster secretes a calcium solution which coats the foreign matter with layer after layer of a soft substance which forms the pearl.

In four years a semi-circular pearl is formed. It takes about six years to make a perfect circular pearl.

Japan produces ten million pearls every year and provides employment for 1,20,000 persons!

The pearl banks of India extend from Cape Comorin to Rameswaram. The richest portion which lends itself to quick commercial exploitation however lies about fifteen miles off Tuticorin. The pearl fishing operations here promise to be a good foreign exchange earner!

N. P. H.

SIR MONIER WILLIAMS'S

ENGLISH-SANSKRIT DICTIONARY

NEWLY REPRINTED

A REQUISITE FOR ALL LIBRARIES

RS. 45/-

MANAGER,

Coronation Press, Mysore.

The Rationalist

KNOWING THE UNSEEN

In the Yoga-Sara Sangraha of Vijnana Bhikshu it is stated that by contemplation on the form of any object, the seeker can "witness all the gross particularities, past, future, or present—whether near or remote—and the qualities and defects of this object, even those which are unheard of or unthought of."

This was one of the methods used for extending the seeker's field of consciousness; but it was also recognised that in some persons this ability was inborn, and therefore did not require any special exercise for its development.

Modern para-psychology has confirmed that there are individuals who, by fixing their attention on any object which they hold in the hand or place against the forehead, chest or solar plexus region, can accurately describe the past history of that object. They can give detailed information concerning places and people with whom it may have been in contact, and occasionally outline their future as well.

This ability has been called "psychometry," and its further development is known as Clairvoyance.

It is obvious that psychometric powers may be utilised in a number of ways. In ancient India, Babylonia, Egypt and Central America for instance, psychometrists were sometimes consulted to judge the validity or ownership of documents, to assist in locating absent persons or lost articles, to provide information concerning the properties of celestial bodies from meteoric fragments, to indicate the position of mineral deposits and places suitable for the boring of wells.

Nowadays, these people still play an important part in the communal life of various primitive tribes such as those inhabiting Central and South America, Africa, Australia and the Pacific Islands. Natural psychometrists may be found all over the globe.

Not much was heard about them, however, in countries like the United States and Great Britain because popular opinion there—till recently—tended to ridicule anything which could not be explained along commonsense lines. But since the advent of the Einstein theory, Quantum mechanics and Nuclear Physics, there was a growing realisation that in regard to such basic concepts as time-space and consciousness, a drastic revision of commonly held opinions was necessary!

Important research work in the field of psychometry was carried out by Dr. Osty, the French psychologist. An interesting case cited is that of an old man named Lerasle who left his house one day and did not return.

Anxious members of his family consulted Dr. Osty and gave him a nicktie belonging to the missing man. He handed the nicktie to Mme. Morel, a psychometrist, who thereupon indicated that Lerasle had felt the approach of death and had wanted to die alone.

He had therefore left the house and, after walking through a forest, had died at a certain place. Mme. Morel described the path taken by Lerasle as well as the place where he had met his death. Subsequent investigations proved the accuracy of her psychometric perception.

In the records of the famous British explorer, Lieutenant Colonel P. H. Fawcett, mention is made of a black basalt image about ten inches high which was presented to him by Sir H. Rider Haggard who had obtained it from Brazil. It had a strange property which

was confirmed by all who held it in their hands.

They felt as if powerful electric currents were flowing out of it. Fawcett took the image to a number of psychometrists in order to ascertain its history. All of them received impressions suggesting that it had been used in occult ceremonies conducted by an ancient priesthood in a temple located somewhere in Brazil and at a time long before the birth of the great Egyptian civilisation.

Archæological work subsequently carried out in Brazil by Fawcett and others revealed the existence of ruined temples which indeed seemed to date from the remote period mentioned by the psychometrists. The emanations given off by the image were perceived as having been imparted to it during the occult ceremonies just referred to.

Several theories have been advanced to account for such phenomena. All agree that psychometric perception depends primarily on a change in the observer's state of consciousness (whether voluntary or involuntary), whereby it becomes extended and is able to cognise dimensions of space and time which are inaccessible to the ordinary waking consciousness.

Freud and Jung have demonstrated that what appears as ordinary consciousness is merely the limited aspect of an exceedingly powerful "subliminal" consciousness, which, in its various levels, forms the very basis of man's life-experience. Some manifestations of its activity are given in the form of dreams or visions which exhibit differing degrees of distortion and symbolism, and take place in a space-time context which appears to be entirely different from that pertaining to the waking consciousness.

Distortion in dreams does not occur merely because of the disguise placed on the presentation of repressed or suppressed wishes, but also because the dream consciousness is sometimes able to pick up perceptions from what has been called the fourth dimension, and which, to waking consciousness, is apprehended as a vague sense of duration. The translation of four-dimensional images into three-dimensional images often tends to produce distortions in the latter.

As for symbols, these may either be based on "archetypal forms in the collective unconscious" as Jung puts it, or may be presented by the subliminal consciousness as a greatly condensed and potent pictorial method for drawing the attention of the waking consciousness to laws or realities which it cannot ordinarily comprehend. Psychometrical accuracy depends on the extent to which the translation of subliminal perceptions is undistorted.

In regard to the prophecy about the future, J. W. Dunne's investigations into dream structures have proved that an element of precognition may almost invariably be found in dreams.

Observation of events occurring within the familiar three-dimensional world from a fourth dimension, the plane of which lies at right angles to the first three, enables the observer to witness past, present and future events simultaniously, and abolishes the restrictions to perception presented by space-time.

The bodily sense organs are not designed for this form of perception. Subliminal consciousness, on the other hand, is quite capable of receiving four-dimensional perceptions, and it does so without requiring any specialised sense organs. It is sensitive to influences which are inconceivable to waking consciousness.

The entire universe is a vast system of vibratory forces which react upon each other in varying space-time dimensions and are themselves but limited expressions of an immanent as well as transcendent Supreme Consciousness, the existence of which has

been experienced by the wise throughout the ages.

By suspending the activity of the physical senses, by patiently probing deep within his own consciousness, man is able to clearly comprehend new realms of being as soon as he learns how to voluntarily effect the conjunction of his waking and subliminal consciousness.

All objects carry within them the record of their tracks in past, present and future time. That such records cannot be generally perceived is due to the limitations of the waking consciousness, — limitations which can be removed by traditional methods of yogic training. G. S.

* * *

And police dogs seem to have this consciousness without yogic training!

Editor.

THE LATEST CAMERA

A camera just invented in America has its own built-in darkroom. This means that the photographer can immediately produce positive prints instead of the usual negatives.

When the first positive print has been made, it can be put back again into the camera to act as a "master picture" and any number of duplicate prints can be made on the unexposed film in the camera roll.

It takes no more than sixty seconds to develop each extra duplicate print.

The inventor, Waldemar Ayres of Florida, claims that no special technical skill would be required to use this revolutionary kind of camera.

The camera can also be used to make duplicate prints from suitable kinds of print which have not originally been taken by the camera itself!

SRI M. J. SAMPATHKUMARACHARYA, B.A., C.E.,

We regret to record the death of Sri M. J. Sampathkumaracharya, B.A., C.E., Retired Engineer, Mysore, on the 16th last. He was one of the promoters of the Mandayam Banking Company, Ltd., and a respected elder of the Mandayam Community. He was simple-hearted, obliging, religious, studious, and Sanskrit-minded. Incapacitated by physical infirmities during his last years, he bore them with quiet resignation, until his pious soul left its mortal frame peacefully after 83 years of earthly life.

83 years may be said to be a fairly long span for a life on earth, and would be covetable if it is endowed with peace and happiness. But we seem to have entered an epoch in which peace and happiness have departed from the world.

That would disincline one to look forward to a long life in this "vale of tears and sorrow." But ordinarily we are not masters of our life-span. It is long or short just as God pleases. It is happy or miserable according to Divine dispensation and according to our past good deeds or misdeeds. We have to swim through it as long as our powers last, "leaving a few foot-prints behind in the sands of time" if we have lived on sand, or nothing behind if we have passed through water.

Sri M. J. Sampathkumaracharya led a simple and quiet life, latterly in communion with God, and has left to fulfil his destiny in the regions beyond, leaving regret in the minds of numerous relatives and friends who had the pleasure of knowing him.

We pay our mead of praise to his memory, and bid him farewell! *Editor.*

"Sringara Prakasha" of Maharaja Bhojaraja. Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

Proceedings of the Government of Mysore, Bangalore, 27-11-57.

"Sanction is accorded for the purchase of 54 copies of the book, 'Maharaja Bhojaraja's Shringara-Prakasha', provided the Government Educational Institutions have not purchased them individually, the cost thereon being met from the sources pointed out by the Director of Public Instruction, Bangalore, and the Director, Literary and Cultural Development, Bangalore."

By order and in the name of the Government of Mysore,

Secretary to Government,
Education Department.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." ,, 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. ,, 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

1958 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XVIII No. 46] Monday 1-9-1958 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT
In Devnagari 8 Ashtakas Complete with Swara Marks.
MOST USEFUL TO VEDIC STUDENTS
IN ONE VOLUME RS. 15—0—0
EDITED BY—G. R. JOSYER, M.A., F.R.E.S.
Neatly Printed and Nicely got up

BENGAL LAMPS
THEY STAY BRIGHTER LONGER

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit, Mss. Book-collections, or funds for publication of precious ones, will be amply acknowledged.

G. R. JOSYER.
M.A.(HONS), F.R.E.S.
Director.

MYSORE, INDIA.

COINS

Long before the invention of currency as we know it today, business was transacted by means of barter.

There were many disadvantages, however, in this system. A game-hunter, for example, requiring a new spear, may find that the local blacksmith already had a sufficient supply of meat for his needs. The game-hunter would then be obliged to look further afield for a blacksmith in need of meat, and in the meantime the game-hunter's skill was not improving with age.

And so it was in all other branches of barter, until some of our wise forefathers figured out a system of accepting a particular type of article as a common means of exchange.

Probably the first "coins" used by our ancestors were shells, while we also read that among the tribes of Africa, cattle, slaves, ivory and blocks of salt were the accepted form of "currency". Cattle, for that matter, are still accepted by quite a few of the tribes in Africa, while in America some of the few remaining pastoral Indians pay their land annuities to the Government in the form of cattle. In Virginia tobacco was at one time a form of legal tender, while dried cod in Newfoundland, and beaver skins in certain parts of Canada were accepted as currency".

It is difficult to say for certain exactly when the use of metal coins was first inaugurated, but there seems to have been a native coinage in 150 B.C. The Greeks were the first to hit upon the idea of having metal coins in Europe. They then introduced it into the British Isles where a native mint was set up in Kent to turn out silver pennies over two thousand years ago.

The first gold coin was minted in England in the middle of the thirteenth century, during the reign of Henry II. The coin was a gold penny weighing 44 grains, and was equal in value to twenty silver pennies.

Bank notes, on the other hand, are a very ancient form of legal tender, and were first issued about 4,650 years ago. China appears to be the country of their origin, and in the Asiatic Museum in Leningrad is displayed a Chinese bank note issued as far back as 1939 B.C. This note resembles much the ones in use today, and bears warning of the penalties for counterfeiting, the date of issue, the name of the bank, the number of the note, and the signature of the official issuing it.

Cheques may be said to be about seven hundred years old, for the first document of that nature was issued by Edward I, King of England, when he sent a note to Bourumonis de Lure, a Florence merchant, asking him to advance a sum of £40 to Robert de Aros, a feudal Earl of Carrick. The King's message read: "Whereas our beloved Robert de Bros, Earl of Carrick, is in present need of money, we request that you cause to be advanced to the said Earl or his attorney, for his occasions, forty pounds, and we will cause them to be repaid to you."

REMEMBER

Economy is half the battle of life; it is not so hard to earn money as to spend it well.

* * *

The right thinker and worker does his best, and does the thinking for the ages.... He improves moments. To him time is money, and he hoards this capital to distribute gain.

* * *

Ere you consult fancy, consult your purse.

* * *

Nothing is cheap which is superfluous, for what one does not need is dear at a penny!

* * *

There are but two ways of paying a debt - increase of industry in raising income, or increase of thrift in laying out.

* * *

Economy is in itself a source of great revenue.

The Rationalist

HUNGER

Frederick Hoelzel, 68, is one of the world's great authorities on hunger. For almost half a century, he has dedicated himself to studying diet, appetite, nutrition, the regulation of food intake, fasting, starvation, exercise—almost every conceivable factor that could solve the riddle of hunger.

Although Hoelzel has experimented with mice and other animals, he himself has served as his best "guinea pig."

In the pursuit of knowledge, Hoelzel, German-born member of the physiology department at the Univerity of Chicago, has "eaten" charcoal, moist sea sand seasoned with salt, cotton fibre raw, cotton fibre flavoured with maple syrup; cotton fibre flavoured with fruit juice; glycerine-free cellophane; ground, purified kapok and psyllium seed husks.

He has also ingested, though not digested, gravel, glass beeds, silver and gold wire, steel ball-bearings, cork, feathers, hair, wool, asbestos, powderd coal and clay. The list of things he has "stomached" could go on ad munitum.

An associate of doctor Anton J. Carison, world-famed physiologist, who died in 1956, Hoelzel has fasted for a total of almost three years. Once he went without food 41 days and ten hours—said to be the world's longest fast under scientific auspices.

The periods when he restricted his food intake, "sufficiently to lose weight" have been much longer.

Much of what we know to-day about hunger has come from the work of Hoelzel and Carison.

From his half-century of investigating the impact of food, non-food, and no food upon the human body, Hoelzel has evolved a variety of theories pertaining to fast, dieting and hunger.

Studying "the alleged disappearance of hunger during starvation" (certain investigators had claimed that the sensation of hunger disappears in a matter of days during total starvation), Hoelzel found that the reverse is true.

Hunger, Hoelzel discovered, seems to persist in some form as long as life is maintained. Undergoing periods of fasting from ten to 41 days, Hoelzel found that "hunger persisted throughout the fasting, whether it was considered as the pangs produced by peric dic gastric contractions, or as a centrally produced impulse to eat."

It was true, Hoelzel found, that in man hunger sensations appeared to become modified or less acute after the first few days of fasting. But the drive to resume eating normally increased again after the initial acute sensations disappeared.

In studying the relationship of appetite and obesity, Hoelzel discovered that the amount of water in a body greatly affected appetite. The water retained in the fatty tissues of the body evidently serves as part of the general reserve of body fluids, Hoelzel reported.

The greater the amount of hydration or water stored in these fatty tissues the more likely was the appetite to increase.

The overweight person, the one who weighs 14 to 28 stones, is excessively hydrated at birth, or his tissues become excessively filled with water soon after birth. Appetite, Hoelzel said, could best be controlled by drinking less fluids and eating less foods containing water such as watermelon and canteloupe.

The connection between "Nutrition, Aging and Rejuvenation" long intrigued Hoelzel. In 1950, after having worked on "hunger"

for 42 years, Hoelzel came to these conclusions:

1. People who fasted achieved their greatest peaks of physical and mental efficiency .... almost miraculously .... after they once began eating again.

2. Prolonged fasting could not rejuvenate anyone permanantly or restore youth.

3. Fasting became easier with practice—provided that the intervals between fasts were not too long.

4. Intermittent fasting (about one day in three) was just as beneficial as prolonged fasting, and much easier. If you want to fast for three days, try fasting one day, eating the next two days; then fasting another day, eating two more days; then fasting for the third day.

5. Extremely old persons should not fast at all, simply because they would not be able to tolerate food after they broke their fast.

In 1916, eight years after Hoelzel began his early experiments with hunger, he read a book by Anton J. Carlson, later to become a University of Chicago professor, titled "The Control of Hunger in Health and Disease." In Carlson Hoelzel knew he had found a kindred soul. He got in touch with Carlson and formed an association which lasted for forty years, up to Carlson's death.

In their first joint experiment, Carlson set Hoelzel upon a fast which lasted 15 days. Their first important finding was that hunger pains persisted all during the fast. It also showed that gastric juice flowed continuously even when the stomach was empty.

In an effort to determine what controlled the rate of passage of food through the digestive tract, Hoelzel swallowed an assortment of ball-bearings, seeds of the tomato and grape plants, balls of silver wire, coloured beads and even gravel.

These experiments determined that the rate of passage of objects through the digestive tract is controlled by the weight of the objects, their specific gravity in other words.

Further experiments showed that in hunger contractions, the stomach was merely trying to eliminate food which was not there: that during periods of fasting or famine, the stomach digested its own secretions consisting of bile, mucus and pancreatic juices.

Protein was the factor which prevented the stomach from digesting itself or ulcerating. Hoelzel showed that contractions of the stomach were symptoms of hunger and not the cause.

A simple explanation of over-eating, Hoelzel said, "is that the normal desire to eat, like the normal sex interest, is greater than the need for survival of man under civilised conditions, or the rat under laboratory conditions."

In spite of occasional food shortage, the number one problem facing civilization today is overeating or too much catering to the appetite (taste), Hoelzel maintains.

Overeating (or "nutritional self-indulgence" as Hoelzel sometimes calls it) definitely impairs physical and mental efficiency and shortens life.

In a paper written for science called "Some Factors in the Nutritional Determination of History," Hoelzel went even further. He maintained that "too much food or excessive catering to the appetite can wreck an empire just as surely as it can ruin an individual.."

"The Roman banquets probably sealed the fate of the Roman Empire, said Hoelzel in his paper, and French food and wine were very likely factors in the fall of France (in the last world war).

It would seem more important to guard against the insidious effects of dietic excesses among the "well fed" millions in countries with high standards of living, than to concentrate on raising the nutritional standards of the extremely poor."

IS SPACE INFINITE

If we sit down and try to comprehend space as something infinite, we would soon find it very difficult to do so.

On the other hand, if we imagine space as finite, we would readily set a boundary around it only to discern that beyond the boundary our imagination would again roam in circles to set a limit on the vastness of space.

The world we live in is a very narrow and isolated corner of the great cosmos, and, as such, we find it fascinating to speculate on what the universe as a whole may be like and what it contains. But even astronomers admit that they do not know how far space extends; so our theories are at best nothing more than guesses, and some of them very fortunate ones.

One interesting idea of the great physicist Albert Einstein is that space is curved. This is part of his famous theory of relativity and cannot be understood without extensive mathematical training; but it will perhaps be possible for us to catch a fleeting glimpse of what curved space might mean. If the universe is finite, in other words, does not extend on forever, then space may very possibly be of such a nature that it curves around on itself like an enormous sphere.

If space actually is so curved then it would be reasonable to assume that rays of light from a star which start on their way today through the universe, will be curved and bent to fit the form of the universe. In other words, what we see with our telescopes are the "ghost images" of stars or nebulae or galaxies which are actually on the opposite side of the universe and thus out of our direct line of vision.

In seeing these ghost images we should be doing the same thing as seeing the back of our own heads in mirrors. We may be actually seeing ghost images even now, or we may do so in the future, because the universe is not yet old enough to have given light time to travel half way around it.

Another interesting conception of the universe, fantastic though it may seem, is that of the expanding universe. This idea is attributed to the English astronomer, Sir Arthur Eddington, who presented it in his book, "The Expanding Universe." To give weight to this idea it was later discovered that almost all of the galaxies or island universes, or spiral nebulae (whatever you wish to call them) appeared to be receding rapidly away from us.

The farther away the galaxy, the more rapid its motion it seems, and for every additional million light-years of distance from the earth, there was an increase in speed of about a hundred miles per second. At first this seemed so fantastic that hardly anyone could believe that the observations were correctly laid down.

In propounding his theory Sir Arthur Eddington compared the universe to a round spotted balloon that was being more and more inflated. Each spot on the surface of the balloon would be moving farther away from every other spot. In such an expansion those spots which are farthest away from the centre would move more rapidly than those near the centre of the balloon.

Another cosmic theory which agrees with the theory of the expanding universe is that of Abbe Lematire of Belgium. According to him the universe was of much smaller size about two billion years ago, and all matter was contained within one gigantic atom. After some time an explosion or splitting of this primal atom scattered matter in all directions away from the centre of the explosion.

This could very well account for the creation of nebulae, stars, our solar system and cosmic dust, and also for the general moving away of all matter, and for their increased speed with greater distance. This theory of Abbe Lemattre's would seem to indicate that the stellar universe is not so old as we have thought, and that the solar system and the stars are all of about the same age.

This theory would also indicate that while we have learnt many things in the last 6,000 years during which time man has kept written records, we still know very little with certainty!

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12

LIBRARY EDITION .... „ 8

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." „ 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. „ 4.

Sociology

by Ram Gopal, and G. R. Josyer.

" Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकमहोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

1958 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XVIII No. 47] Monday 8-9-1958 [Price 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

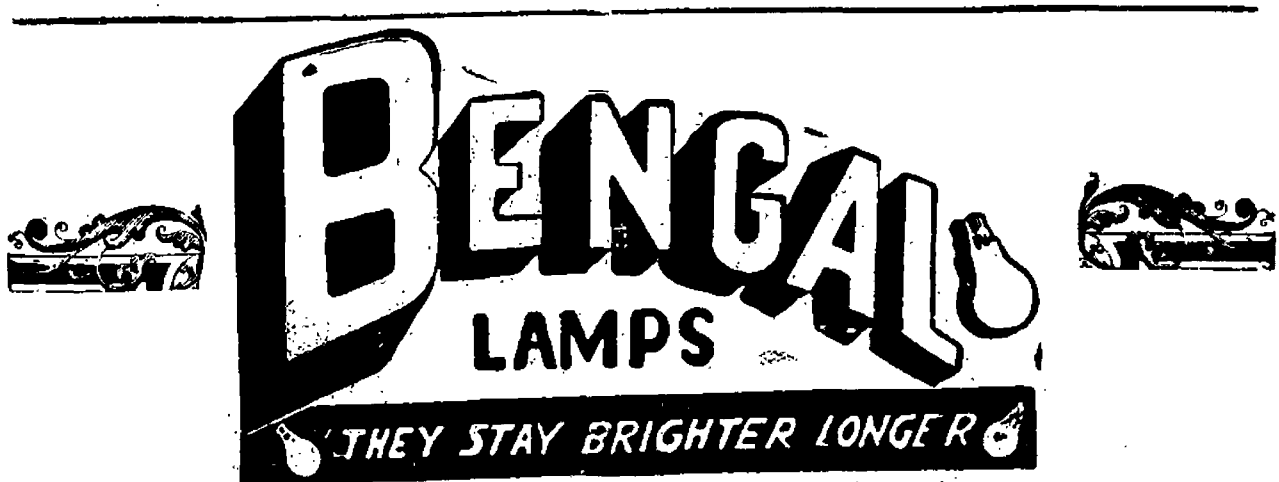
In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up



HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOGYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"
A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... „ 8

QUEER RAINS

When it was officially reported from Budapest not long ago that many tiny frogs had rained down on the city during a freak whirlwind and thunderstorm, some people in this country were either puzzled or sceptical. How could such a thing happen?

Meteorologists have an answer. While many stories of living showers of frogs, fishes and other creatures are exaggerated, it is a fact that very strong upward air currents *do* sometimes suck up caterpillars, worms, beetles and so on, and then drop them from a watery sky.

Professor J. Arthur Thomson, the scientist and naturalist, investigated the phenomenon and reported: "There is no doubt that many different kinds of creatures, especially aquatic ones, can be lifted and transported in a whirlwind, and showered down elsewhere."

Naturalist Edwin Way Teale tells of coming from a hotel in Chicago in the early thirties after a violent storm which had lasted for many hours;

"The gutters were running with water, and scattered across the wet pavement for several blocks around were tiny silver minnows," he reported. "No one could have scattered them by hand so widely. The only plausible explanation was that the area had received a shower of minnows during the morning storm!"

The list of queer "rains" is endless. Only cats and dogs seem to be missing. There have been "authentic" downpours of snails, turtles, snakes, mussels, toads, lizards and sprats.

Sixty-five years ago a dense cloud was seen over a village in Cambridge-shire. It burst quite suddenly and millions of ants fell down. They covered the ground almost like a carpet and the astonished inhabitants crushed thousands at every step.

A nineteenth century record shows that a storm of pilchards fell on Glamorgan in 1859, hazel nuts in Dublin in 1863, hay in Monstown in 1875, snails in Redruth in 1886 and caterpillars at Salins, in the Jura, in 1891!

X.

G. R. JOSYER

Sri G. R. Josyer left on the 8th for Delhi to attend a meeting of the Experts' Sub-Committee of the Education Ministry on the 11th, 12th, and 13th instants.

Sri M. A. Tirunarayanan, B.SC., B.E., M.I.I.SC, Lecturer, Indian Institute of Science, Bangalore, has been offered a U. S. S. R. Government Scholarship for Post-Doctoral Research in Thermo dynamics Steam Engine, at the Moscow Power Institute, Moscow. He is the son of Sri Rao Bahadur M. A. Rangaswami, B.E., M.I.E., Rtd. Special Engineer, Behar, and son-in-law of Sri G. R. Josyer. He is leaving for Moscow at the end of the month.

The Rationalist

SRI SANKARA

The life history of Sri Adi Sankara and the great service that he did to mankind were narrated by His Holiness Sri Sankaracharya of Kamakoti Peetam in a discourse recently.

His Holiness said that staging a divine *leela* that he himself had arranged, in his own mysterious way, Sri Sankara obtained from his distressed mother her unwilling consent to let him become a sanyasin. Seeing her only child ready to leave the home attired as a sanyasin, Sri Sankara's mother bewailed that he would have to wander about like an orphan without her loving care. Then Sri Sankara exclaimed "Mother, do not grieve. Bhiksha pradaah jananyah, pitaro guravah, kumaarakaah si-hyaah, ekaanta ramana hetus-saantir-vanitaa viraktasya". "To the sanyasin," he said, "all those who offer bhiksha are mothers; all his preceptors are his fathers; his disciples are his sons; and the supreme peace that has to be enjoyed in solitude is his wife. And so, do not grieve that I shall be abandoned when I abandon the worldly things." Promising to his mother that he will be at her side in her last moments, he left his house in search of a guru, for obtaining pranavopadesam and mahaavaakyopadesam, in order to take his vow of sanyasa. He found such a preceptor in the person of Sri Govinda Bhagavatpaada, on the banks of the Narmada. After the initiation, he went to Kaashikshetra as a parivrajaka (wandering ascetic), where sanyasins are allowed to stay longer than the prescribed three nights, as it is one of the mukti-kshetras.

In this context His Holiness explained why a sanyasin should not stay in one place too long. That was, he said, to guard against his getting infected by the worldly life of the people around him, and the people giving up their prescribed avocations and taking after the sanyasin. His Holiness also mentioned that a disciple should know four generations of teachers, who are called, guru, parama guru, parameshtthi guru, and paraapara guru, and that the paraapara guru of Sri Sankara was Vyasa Bhagavan. The Bhaja Govindam of Sri Sankara may be regarded as composed in praise of Lord Govinda and in honour of his guru, who bore the name of Govinda. The only persons permitted to beg are Brahmacharis and Sanyasins. For the others, the State should provide employment and means of sustenance. A sanyasi should set apparently a particular time for seeking alms and should be satisfied with whatever he gets. (Vidhivasat praaptena santhusyatam). Food has to be taken only in the way we take medicine to cure our disease. He should eat to live and not live to eat.

At Kaasi, His Holiness continued, the Acharya unfolded his bhashya on the Brahma Sutras, also known as the Bikshu Sutras, which spread throughout the country, being carried far and wide by the Pandits from the 56 kingdoms of India, who came to Kaasi on pilgrimage. Anxious to do something of enduring benefit to the world, Sri Sankara could find nothing better than giving his message regarding the Ultimate Truth.

Suffering is universal, and every one wishes to get rid of it and attain happiness. To get rid of suffering, no palliative having temporary effect, will be of avail. The root cause of suffering must be eradicated, even as the mother insect should be removed to get rid of an ant-hill thrown up by white ants. If we reflect on the root cause of suffering, we will find that we suffer because of the physical

body. To get rid of suffering, we must get rid of our body-consciousness. How did we get the body? By previous karmas. Shall we get rid of the body by committing suicide? That would not help, for to the store of unrequited karmas we shall add the sin of suicide also. We will have to take birth again to suffer its effects. We should assail the source of all karmas and negate it. When Arjuna asked why we commit sins as if impelled by somebody (baladiva niyojitah), even though we do not like to commit sin, Sri Krishna gives the answer in the verse "Kaama Esha krodha esha ... etc." It is kaama or desire for what pleases us and krodha or anger when we do not get that, that impel us to act wrongly. But what is it that arouses this kaama and this krodha? We desire or hate something other than ourselves. It is this consciouness of another, a second apart from us, that rouses these passions of the mind. Hence if kaama and krodha should go, the sense of a second thing apart from us, the idea of duality should vanish. We should learn to realise that the seeming diversity of the universe, the plurality of men and things, is ultimately One, and that they are all the One Paramatman, which is hidden to the ordinary eye in the variety of the visible shapes that it takes, but which is perceived by the jnani, who is not deluded by that variety.

As Saint Tirumoolar observed: "Marattai maraittadu maamada yanai; marattil marain-dadu maamada yanai; paratti maraittadu paarmudal bhoodam." A wooden elephant is an elephant to a child playing with it, but only wood to the carpenter. To the carpenter, the elephant-consciousness disappears in the wood. Even so, to the worldly man, the Parabrahmam is hidden by the panchabhootas. The jnani perceives the Parmatma at the back of the bhootas. It is interesting, observed His Holiness, that Sri Sankara employed the same simile when he said: "Dantini daaruvikaare daaru tirobhavati sopi tatraiva: Jagati tatha paramaatma, paramaatmanyapi jagatti-rodhatte."

This supreme Truth, that at the back of the manifold material substances and permeating them all is the Supreme Brahman, is the great message of Sri Sankara to the world. As if to reinforce it, Sri Viswanatha, the God of Kasi, appeared before the Acharya in the guise of a chandaala with four dogs, and when bidden to move off from his path, the chandaala asked him, who is to move away, the body or the atman. This reply made the Acharya see in the chandaala a realised soul, a supreme jnani, and to break forth in praise of him in the famous Maneesha Panchaka Stotra. The last verse in this quinttete is;

"Yat-saukhyambudhi lesa lesata ime
sakraadayo nirvrita
Yacchitte nitaraam prasaantakalane
labdhva munir nirvritah;
Yasmin nitya-sukhambudhau galita-dheeh
brahmaiva na brahmavit,
Yah-kaschit surendra-vanditapado
noonam maneeshamama."

His Holiness explained the meaning of this verse and said that in it Sri Sankara speaks of that supreme ocean of bliss, a tiny particle of which makes for the delights of Indra and others, by realising which in his tranquil mind, the silent sage is full of inexpressible joy. Being immersed in that joy, the man of perfect wisdom, who has got rid of his separatist ego, becomes Brahmam Itself and does not remain a mere Brahmavit.

His Holiness concluded by saying that the fact that there are still a few jnanis of this kind amidst us is due to this call of Acharya Sankara. He desired that though we may not realise the import of these verses immediately, we should make a habit of uttering them constantly so that in due time, they may lead us on, may be slowly, but surely, to the realisation of that Supreme Paramatman.

GAMBLING STUDIED

Gambling is, today, one of Britain's major industries, employing an estimated 400,000 people and supported by ten million subscribers. Each year about £65,900,000 is staked on the pools, and countless millions more on horses and 'the dogs'.

Fascinated by these figures Professor John Cohen, head of Manchester University's Department of Psychology, decided in 1948, to make a full-scale investigation into what he calls this expensive phenomenon." He summerised his own feelings in a report to the Ministries of Health and Labour: "An organisation for research into social problems might find it worth while inquiring into the attraction which gambling exerts on so many people in our present culture, the 'needs' satisfied by gambling, and the kinds of alternative satisfaction possible."

Six years ago, his investigation began—in schools and colleges and universities, in Britain and on the Continent. The job is still far from complete—"We are only on the outskirts of the problem," says Professor Cohen—but, little by little, a pattern is beginning to emerge from the thousands of tests and inquiries his team have made.

He centred his first research on children, because they have no preconceived notion of what is expected of them, and he soon came to the conclusion that there was a grave, basic flaw in Britain's whole educational system.

"School children," this dark haired, pipe-smoking psychologist told me, "are always taught in certainties. All the facts are cut-and-dried, indisputable. This gives them no training at all for handling the problems of everyday life where nothing is certain, every decision is fraught with uncertainty."

After six years of research, they have been able to establish their First Law of Risk Taking—that whatever chance people are taking, whatever their gamble, they always (and the word is worth repeating) they always work to pattern. There is no such thing as random behaviour in a child or adult. A sense of justice is inherent in everything we do. This was proved by a test put to school children.

(To be continued)

A HISTORY OF SANSKRIT LITERATURE

by ARTHUR A. MACDONELL M.A., Ph.D.

NOW AGAIN MADE AVAILABLE!

Limited number of copies have been printed. Intending buyers should send their orders immediately to avoid disappointment.

Beautifully printed and bound.

PRICE RS. 20/- ONLY

Published by

MUNSHI RAM MANOHAR LAL

Oriental & Foreign Booksellers & Publishers

Post Box 1165, Nai Sarak, DELHI 6.

Or

CORONATION PRESS, MYSORE.

Maharaja Bhojaraja's
SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric

FIRST EIGHT CHAPTERS

Manuscripts Collated by
Late His Holiness the Yatiraja Swamy of Melkote.

REVISED AND EDITED by

G. R. JOSYER

FOUNDER DIRECTOR,
INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE

WITH THE AID OF PANDITS.

WITH A FOREWORD BY

Dr. Sir C. P. RAMASWAMY IYER, K.C.I.E., LL.D.

Ex-Law Member, Madras, Ex-Dewan of Travancore, & Ex-Vice-Chancellor, Annamalai & Benaras Universities.

"Shringara Prakasha is in essence an encyelopaedia of Indian thought and Indian locution.

"It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for having brought the book to light.

"Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving criticism."

Sir C. P. Ramaswamy Iyer.

PRICE RS. 25/- CORONATION PRESS, MYSORE.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"*Hindu*", *Madras*. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." .. 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. .. 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

1958 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XVIII No. 48] Monday 15-9-1958 [Price 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari & Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

WORLD FACTS

Women live longer than men in nearly all countries of the world and the average life span of both sexes has lengthened considerably as a result of improved living standards and medical care, according to statistics published in the 1957 U.N. Year Book.

Other facts are: More books on art and letters are translated than in the combined fields of social, natural and applied sciences. The United States uses more than half of the world's production of newsprint. In 1956 there were about 315 million radios and 56 million television sets in use in the world.

A section devoted to social statistics showed that among the more advanced countries, the number of inhabitants per doctor was 610 in Austria, about 700 in Czechoslovakia, Hungary, New Zealand, Switzerland and West Germany and less than 800 in the United States. At the other extreme, there was only one doctor for 71,000 inhabitants in Indonesia, for 59,000 in Nigeria, for 29,000 in the Belgian Congo and Liberia. Between these extremes, with one physician for between 4,000 and 6,000 inhabitants came such countries as Algeria, Ceylon, El Salvador, India, Iraq, Mauritius and the Republic of Korea.

Figures of expectation of life disclosed that a baby girl can expect to live longer—in some countries about six years longer—than a baby boy, in all countries except Ceylon, India, among the Asian population of the Union of South Africa and among the Indian population of Guatemala.

Man's life span has been considerably lengthened since the 1920's, according to the Year Book. The life expectancy of a male child has been extended by 27·6 years in Ceylon, by 22 2 in Trinidad, by 12·9 in Scotland, by 12·4 in Finland and by 11·9 in England, Wales and Switzerland.

In a section on food, proteins and calories, the Year Book showed that in India, Burma, Ceylon, Pakistan and the Philippines, there were less than 2000 calories available daily for a person.

Canada produced almost half the world's output of newsprint (11·9 million metric tons) in 1956, while the United States used slightly more than half this total. The next largest consumer was the United Kingdom, which used eight per cent of the total.

Another table showed that in 1956 the Soviet Union published 59,530 books and pamphlet titles of which 31,616 were sold and the rest distributed free. Other leading publishing countries were: Japan (24,541), Britain (19,107), India (18,559), West Germany (16,396), France (11,377), Italy (9,320) Holland (7,292) and Poland (7,012).

The greatest number of works on philosophy were published in Japan. India published more religious works than any other country, and the Soviet Union published most of the books on social science and literature. More than half of all the works published in Russia related to applied sciences.

Of an estimated world total of 315 million radio sets, abou 160 million were in the United States, which also accounted for 45 million of the world's 56 million television sets.

In 1956, there were nearly 78 million passenger motor cars and about 21,250,000 commercial motor vehicles in the world excluding the Soviet Union, Eastern Europe and mainland China. No less than 75 per cent of these cars and 58 per cent of the commercial vehicles were in North America, with Europe accounting for 18 per cent of the cars and about 28 per cent of the commercial vehicles.

Despite a drop of nearly 58 per cent in tonnage since 1947, the United States had the biggest merchant fleet in 1956—21,146,000 tons. Britain had the second largest, 19,546,000 tons with Norway, 8,035,000 tons, third. Then followed Liberia, Italy, Japan and the Netherlands.

RUSSIA AND THE GITA

Leo Tolstoy, the Russian novelist, was deeply interested in ancient Indian literature and its great epics.

The themes of the Vedas were the first to attract his attention. The great writer came to know them not only through the available best Russian and Western European translations, but also through the "Vedic Magazine," published in Gurukul Kangri and sent to Yasnava Polyana regularly. Prof. Rama Deva, the publisher and editor of the magazine was one of Tolstoy's Indian friends, who maintained an extensive correspondence with him.

Appreciating the profundity of the Vedas, Tolstoy gave particular attention to those cantos which deal with the problems of ethics, a subject which interested him deeply. He subscribed to the idea of humane love which pervades the Vedas, with their humanism and praise of peaceful labour. This, he felt, confirmed his own idea of the good inherent in the human soul. Tolstoy, the artist, was moreover delighted with the poetic treasures and artistic imagery which distinguish these outstanding Indian epics.

He ranked the Vedas and their later interpretations—the Upanishads—with those perfected works of world art which have never failed to appeal to all nationalities in all epochs, and which therefore represent true art. "The history of Sakya-Muni and the hymns of the Vedas," he wrote in his treatise "What is Art," "convey lofty feelings and are still quite comprehensible to us, whether educated or not, and were comprehensible to the people of those times who were less educated than our working people."

Tolstoy not only read the Vedas, but also spread their teachings in Russia. He included many of the sayings of the Vedas and the Upanishads in his collections, "Range of Reading," "Thoughts of Wise Men" and others. Here are some of these sayings:

"Accumulate such wealth as cannot be stolen by thieves nor tampered with by tyrants." (wisdom).

"Do everything by day in such a way that your sleep by night shall be untroubled."

"He who does nothing does evil."

"Only he is truly mighty who can conquer himself."

"Wise men learn in order to know, while the worthless learn in order to be known."

In addition to the Vedas, Tolstoy was familiar with other ancient Indian epics, particularly with the famous "Mahabharata" and the "Ramayana."

Tolstoy acquainted himself with these great works through the best Russian and Western European translations. The Yasnava Polyana Library still has a two-volume French edition of "Ramayana" published in parts in 1894.

Of all the parts of the Mahabharata, Tolstoy had the greatest fondness for the Bhagavad-Gita to which he often referred in his diary and letters. He expressed his delight and elation at the poetical heights reached by the Indian epics not only to his friends and relatives in Russia, but also to his friends in India. Thus, in answer to the reproach from the Indian scholar S. R. Chitale that he had not accepted the chief concept of the "Mahabharata," Tolstoy wrote in Febuary 1908:

"I was sorry to note that you thought I did not agree with the chief principle of the 'Bhagavad Gita,' namely, that man must direct all his spiritual forces to the fulfilment of duty ..... I have always been firmly convinced of this, and have always tried to remember and act accordingly. I have always tried to tell it to all those who sought my opinion on this question."

The letters and diaries of Tolstoy, and particularly his later collections of folk wisdom, contain hundreds of rich sayings,

(*Continued on page 6.*)

The Rationalist

TREATMENT BY HYPNOTISM

Hypnotism, long viewed suspiciously by the medical profession, is slowly gaining recognition as a valuable form of treatment for certain mental disorders. But just what is hypnotism, or hypnosis?

The Oxford Dictionary is not very helpful: it says, laconically enough, "artificially produced sleep." But we knew that already.

Sir Cecil Kakeley, the famous surgeon, in his monumental Medical Dictionary, is more expansive—"a sleep-like condition induced by suggestion and characterised by abnormal increased suggestibility in the patient."

Hypnotism, however, is no new discovery. Far from it. Three hundred years ago Athanasius Kircher, produced, to the astonishment of his friends and acquaintances, some of the phenomena of hypnosis.

Later, in the 18th century, the great Anton Mesmer created a sensation with what came to be called mesmerism, a word that still survives in our language. But hypnotism fell on evil days and eventually reached the music-hall, a pure entertainment act.

Only comparatively recently has hypnotism assumed the garments of respectability and become a form of therapy.

The hypnotic state, then, is one of sleep, deep sleep. The subject's limbs are relaxed his eyes closed, his respiration slow and regular.

Normally, sleep will not come to you unless you are tired, physically or mentally or both. A moderate degree of physical tiredness will very often not suffice to make you sleep, especially if your mind insists on remaining wide "awake", but when there is great tiredness sleep must ensue and the mind will be powerless to prevent it. This sleep, therefore we produce ourselves simply by tiring muscles or brain or both.

But a feeling of tiredness, without real fatigue, and subsequent sleep can be induced in a person by someone who suggests, with authority and conviction, the symptoms of approaching sleep—relaxed limbs, closed eyes, slow, regular breathing—always provided the subject co-operates fully.

This is a hypnotic "sleep."

The same effect can be produced by asking the subject to stare at a bright object held a foot or so above eye-level so that a considerable strain is thrown upon the muscles of the eyes and eyelids. Often sleep can be induced in this way in a matter of seconds.

Now, the value of hypnotism medically (and the danger when used irresponsibly or for "amusement") is that the hypnotised subject is open to suggestions by the hypnotist and will readily accept and act upon, any directions that may be given.

Thus the doctor or psychiatrist using hypnotism is able to transmit to the patient with a nervous disorder certain healing suggestions that will become effective when he comes to, and may cure or at least improve his condition. The psychiatrist can also bring to the surface and get rid of hidden or repressed memories which may have been adversely affecting the patient's health.

The treatment is suitable only in certain cases and, naturally, is not always entirely successful. But as the medical profession widens its knowledge and experience of the technique successes will undoubtedly be more frequent and the scope for its use may well increase.

Can anyone become a hypnotist? In theory, yes, but it can be an exceedingly dangerous power in the hands of the careless, the unscrupulous, and the stupid, and can be the means of causing great unhappiness even when used with the best intentions by the inexpert.

Finally, can every person be hypnotised? The answer is yes, anyone who is prepared to submit himself and to co-operate fully with the hypnotist. Women are usually better subjects than men.

But, no matter what you may have read to the contrary in novels and stories, no one can be put under the influence against his will.

GAMBLING STUDIED

(Continued from last issue).

If two football teams, A and B, have played eleven matches, and A has won six times, B has won five times, who will win the twelfth game? Invariably, the children answered B because, explains Professor Cohen, "they felt it was only fair."

This type of experiment, with a binary result (there can be only two outcomes), has been repeated millions of times—with the toss of a coin or the selection of two coloured beads from a pot. But, however varied the explanation for selection may be, the result is always the same—a sense of balance shows through. This inborn sense symmetry is, Professor Cohen believes, the basis of our whole legal and aesthetic system.

In some cases this balance may partly be caused by what is called 'the gambler's fallacy' —that luck is a quantity that can be used up, that two binary events are not completely independent of one another. Many adults, says Professor Cohen, still cannot understand that when you spin a coin, each individual event is independent of the previous one.

This fallacy has shown through in all his research. If one team has won nine matches, the other only one, many people still favour the unsuccessful side on the grounds that "their luck must change."

This apparently simple finding is closely tied up with what might easily be called 'The Second Law of Risk Taking'—that we lay stakes in inverse proportion to the risk we take. If the odds are long, the likelihood of a gamble is small. If the odds are short and the gamble is likely to be large. Between these two extremes stretches the whole, broad field of everyday risk taking, not only on the race tracks and pools but in everyday lives at work and play, at home and in the office.

To study the problem of risk and hazard, Professor Cohen carried out a full-scale investigation at Manchester Corporation's Training School for Bus Drivers. Two teams of trainees (one with six weeks' experience, one with only a week) were asked to drive an eight ton double decker bus through two wooden posts eight feet high.

The posts were set at varying distances from one another, and, before taking the test the drivers were asked how many times out of five they would get between the posts. The process was carried through until each driver claimed that he could get through five times out of five.

The results on the average proved that experienced drivers took less risks and were involved in less hazards. Both groups, however, often attempted the run when they were far from certain that they would succeed. Both groups also tended to underestimate their ability when they thought that the task was relatively simple and over-estimate their ability when they thought that it was hard. The superiority of the senior group showed through in their skill in driving and manoeuvering not in better judgement or driving capacities.

Backed by these statistics, Professor Cohen puts forward a revolutionary theory; "The

emphasis on driving a car is, at present, on learning to manipulate the vehicle. What is equally important is learning to judge the degree of hazard in a situation. This implies training in judging clearance speed, distance and so on. I wonder how many motorists, having mastered their Highway Code, would follow its advice to turn in the direction of a skid when involved in one for the first and, perhaps, the last time ? The vast majority would be in a state of panic."

This element of risk, of uncertainty has a thousand and one effects on our everyday life. We can never fully calculate the risks involved in anything we do. We never know all the facts on which to take a decision, so we have to gamble on the unknown and hope that our luck pays off.

But, while most people maintain their "balance of life," some break down when they have to take a major decision. Attempted suicide cases are probably the most dramatic example of this type of person. Professor Cohen explains, "many people .... can't make up their own minds, are uncertain, so they let fate decide for them on the angle "I'll let God decide whether I am wicked enough to die."

L. J.

(*Continued from page 3.*)

from the "Mahabharata" and the "Ramayana". In addition to these sayings, the collections contain the usual folk legends, tales and maxims which are probably still current among the Indian peasants. The writer had included many of them in his "Russian Book for Reading" even earlier, but in the 1870's he re-wrote them as short stories for the adolescent reader.

Tolstoy wanted the works of ancient Indian literature to reach the hearts of the Russian reader in their highly artistic form and, therefore, he tried to preserve the national colour, spirit and atmosphere of the epoch when translating them. In most cases, he was highly successful. It would be no exaggeration to say that it was through Tolstoy that the Russian readers learned to love the ancient wisdom of the Indian people and their heroic epics.

Tolstoy's contribution to the Russian understanding of Indian philosophy was no less significant. It was he who drew the attention of the thinking men and women of Russia to such philosophers of India as Shankarachraya, Ramakrishna, Swami Vivekananda and others. His translations of these philosophers, his essays on Buddhism, and his efforts to popularise Indian literatures, epics and folklore constitute one of the brightest pages in the century-old friendship between the Russian and Indian peoples.

A. S.

A HISTORY OF SANSKRIT LITERATURE

by ARTHUR A. MACDONELL M.A., Ph.D.

NOW AGAIN MADE AVAILABLE!

Limited number of copies have been printed. Intending buyers should send their orders immediately to avoid disappointment.

Beautifully printed and bound.

PRICE RS. 20/- ONLY

Published by

MUNSHI RAM MANOHAR LAL

Oriental & Foreign Booksellers & Publishers

Post Box 1165, Nai Sarak, DELHI 6.

Or

CORONATION PRESS, MYSORE.

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit, Mss. Book-collections, or funds for publication of precious ones, will be amply acknowledged.

G. R. JOSYER.
M.A.(HONS), F.R.E.S,
Director.

MYSORE, INDIA.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." „ 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. „ 4.

Sociology

by Ram Gopal, and G. R. Josyer.
"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಮು.
Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः. पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ
ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

1958 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XVIII No. 49-50] Monday 22-9-1958 & 29-9-58 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VED C STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

OPALS

In this nuclear era modern scientists have cast a shadow over the world's many natural wonders by proving that they can make them just as good—if not better.

The recent announcement that America's General Electric had perfected an industrial diamond that has all the characteristics of the natural product, seems to be ushering in a period when even diamond rings will be totally man-made.

These manufactured diamonds will not take any of the glitter off a girl's third finger left hand, but they will definitely tend to dim the wonder and the glamour of these magnificent gems.

By re-arranging the nuclei of one element to form another it is also possible for scientists to make gold, silver and platinum.

Rubies are being manufactured in Germany, Switzerland and Czechoslovakia. A San Francisco chemist, Dr. Carroll Chatham, is making synthetic emeralds, which are quite indistinguishable from the real thing. And of course there is the enormous cultured pearl industry!

The only gem as yet unsullied by the hand of man is the Australian opal. Australians are happy that this beautiful gem has so far defied duplication!

The reason that the opal is still a natural mystery is due to its outstandingly intense colour, which has been likened to the light shed by the stars.

No one has yet determined what the colour agent is, and it is believed to be partly an optical effect.

Opals date back to the dawn of History. They have been mined in Austria, and it is recorded that the Romans were mining them in Hungary way back in the days of the Roman Empire.

The Hungarian and Austrian mines, which were once the chief source of opal have long ago been exhausted, and Australia has practically a world monopoly of these lustrously exotic gems.

But Australia's known deposits are also getting low—although it wasn't until 1890 that the opal was first discovered in Australia.

Four Kangaroo hunters were tracking a wounded old buck through desolate sandstone country north west of the Darling River in the State of New South Wales, when one of the party noticed a piece of brilliantly-coloured mineral. Further investigation un-earthed more of these pebbles which sparkled in the sun.

They did not know what they were, but were convinced that they had stumbled on valuable gems of some kind. Without any hesitation they pegged out a mining claim, and so began one of Australia's most romantic and colourful industries.

The Kangaroo hunters were soon joined on the field by other hopeful prospectors. Gradually it developed into the great opal centre of White Cliffs, from which millions of pounds, worth of the flashing stones were won within a few years.

White Cliffs, Australia's greatest producer, boomed for about 15 years before supplies began to diminish.

It was in 1903 that the precious black opal, rarest and finest of all, was discovered at lightning ridge.

Lightning Ridge is also in New South Wales and not far from the border of the State of Queensland. The spot was originally called by the aboriginal name of Wallungulla, but was renamed when a lightning bolt one night killed 300 sheep!

The man who first discovered the black opal at Lightning Ridge was a tall, lean bushman named Charles Nettleton. Nettleton who had worked at White Cliffs, picked up traces of opal in a watercourse.

He immediately began mining, and soon collected about 100 ounces of opal, which was a much darker variety than that found at White Cliffs.

Unbelievably enough, when Nettleton first sent a consignment of this dark-coloured opal down to a dealer in Sidney, it was sent back as valueless. Undaunted Nettleton showed the opal to a White Cliffs dealer, E. F. Murphy, who agreed that this new black opal with its brilliant flashes of reds, blues, and green was more beautiful than any other.

Murphy sent a consignment south to a big-time Adelaid dealer who immediately set off for Europe to promote a sale.

Within a very short time black opals caught the public fancy, and the demand soon exceeded the supply.

Nettleton's discovery brought thousands of prospectors to Lightning Ridge. At the height of its productivity it was crowded out with the oddest types of humanity ever assembled to chase after quickly won fortunes.

With no accommodation, in a dust bowl of scorching heat where the temperatures continually rose over 100 degrees, there was a conglomeration of mankind from every walk of life—gem buyers, prospectors, tradespeople, theatrical companies, thieves and swindlers!

One of the most unusual characters was an opal dealer known as "Berlini" Francis. An inveterate gambler, Berlini was known, when buying opals, to offer to toss the seller double or nothing for his goods. He won and lost many fortunes in this way.

When Berlini died, he was given the biggest funeral ever seen in Lightning Ridge. As a tribute to his sporting spirit, prospectors stood by the grave and tossed rough opal bearing stones on to it until a huge mound had risen!

Years later, a couple of dead-beats, looking for some easy money, sifted through the covering of Berlini's grave, and found a good supply of saleable opal. This they then nonchalantly sold to Berlini's unsuspecting son, who had carried on his father's business at Lightning Ridge!

Some of the most famous and valuable opal stones in the world have come from Lightning Ridge. The Flame Queen, when found in 1915 was sold for £85. Today it is valued at over £5,000!

The Light of the World, Pandora, Red Admiral and Prince of Australia are other famous Lightning Ridge opals now worth many thousands of pounds.

Today opals are still being mined in lesser known fields such as Coober Pedy. Andamooka and Quilpie in Queensland, but even these are dwindling.

At Lightning Ridge the fields are exhausted and the sand is slowly silting up the bizarre dugout houses where the prospectors once lived and reared their families.

But geologists are convinced that there must be many other fields as yet untouched in the same areas, with untold opal riches waiting to be won.

Alice Springs, of "A Town Like Alice" fame, was the centre of an opal fever stir just recently, when traces of opal were found less than 20 miles from the township.

Already the town has been beset by secretive prospectors who come and go out into the wilderness without saying a word to anybody about their mission.

With a world shortage of opals, and chemists and scientists baffled in their efforts to manufacture a facsimile of this beautiful gem, Australia's opals are becoming the most expensive and the most sought-after gems in the world. Someday they may even replace diamonds as a girl's best friend!

The Rationalist

ORIGIN OF SPECIES

Almost one hundred years ago, on July 1, 1858, an epoch-making paper was read before a famous English scientific society. Those attending the meeting of the Linnean Society on that day heard a joint communication entitled "On the Tendency of Species to Form Varieties, and on the Perpetuation of Varieties and Species by Natural Means of Selection."

One of the authors was A. R. Wallace, a young teacher and "beetle and butterfly collector." The other was Charles Darwin, a naturalist fairly well-known to scientists of the time for his studies of fossils and for theories—expressed mostly in private communications—about the possible causes of evolution.

Publication of the paper launched both men, but particularly Darwin, into the centre of the scientific world with the magic words "natural selection" and "struggle for existence."

The name Darwin became synonymous with a revolutionary and sometimes ridiculed theory explaining the evolution of different species of animals and plants.

For Wallace the joint paper meant fame. It placed him among the leading exponents of what came to be called Darwinism. But it always remained a kind of fame-by-association.

Darwin was the pivotal figure when publication of the paper made his private theories public.

Darwin himself felt that was premature publication of concepts he had been developing for some 20 years. But it forced him to prepare the great work of his life. "On the Origin of Species by means of Natural Selection, or the Preservation of Favoured Races in the struggle for Life" appeared on Nov. 24, 1859, when Darwin was 50 years old. The whole edition of 1,250 copies was sold out on the first day!

It is difficult now, 100 years later, to imagine the furore caused by this book's publication. It was not read solely by naturalists and other scientists.

The man-in-the-street read it.

Theories appearing on its pages were argued in scientific societies, in salons and sitting rooms, in coffee houses and gentlemen's clubs.

Newspapers carried stories. Public lectures brought opponents and proponents together to argue the case for natural selection.

What was this natural selection? For Darwin and his followers it was, and is, the main causal agency of evolution. Because of natural selection mainly we have the great number of different species in the plant and animal kingdoms.

Natural selection, as its name implies, is the selection by non-human processes or instruments of those species better adapted for survival in a given environment. It is similar to the artificial selection carried on by the farmer when he selects the best milk-producer from his dairy herd for breeding purposes.

Perhaps a recent observation of natural selection can show how it operates in terms of evolution.

Scientists have observed that dark forms of about 70 species of moths have been increasing in industrial areas of Great Britain. One species, with white wings that carried fine black spots, has given way to a black form that dominates these coal-smoke blackened

areas. This has happened due to natural selection against the conspicuous white form. Birds will feed on the more conspicuous moth preferentially.

Evidence of the intensity with which natural selection influenced the development of the new form was gained when both light and dark moths were released in industrial and rural wooded areas. Counts from traps showed the less conspicuous form was about twice as "fit" for survival as the more conspicuous.

Nature had selected the individual moths that carried the black genetic determinants for survival, thus giving rise to what became a new form.

In the origin of the species the facts for natural selection, or as the scientist Herbert Spencer, a contemporary of Darwin, phrased it, "survival of the fittest," were presented.

Darwin worked on the foundations provided in the works of Sir Charles Lyell, particularly the Principles of Geology, which gave evolutionists the enormous time span they needed. He was admittedly influenced by Malthus' statements on human populations and the struggle for existence.

The times were also ripe for the theory of natural selection. Evolution, and various theories accounting for it, was an important scientific topic. An American, W. C. Wells, formulated what was practically a Darwinistic statement of natural selection in an 1813 paper delivered before the Royal Society of London.

Patrick Mathew, a Scotsman, published a book in 1831 that, in Darwin's own words, "most expressly and clearly anticipated" his views.

Perhaps the root of Darwin's genius lay, not in his formulation and enunciation of the theory of natural selection, but in his unceasing attention to the facts with which to prove his theory. He could think out the consequences of long chains of observations and marshall his evidence, presenting it clealy and forcefully. He had a love of scientific work, experiment and detail that dominated his life.

The boy of 22 who signed on board the ship, R.M.S. Beagle as naturalist in 1831, and set out on a voyage through the Atlantic and Pacific Occeans, returned as a man with evidence for a new theory of evolution!

He spent some 50 years studying and observing nature, living quietly, and for the most part taking little part in the scientific battles engendered by his theories.

SRI M. A. TIRUNARAYANAN,

B.SC., B.E., M.I.I.SC.,

On the eve of his departure for Moscow U.S.S.R., the Mandayam Srivyshnava community at Madras, under the leadership of Sri M. O. Alasingrachari, B.A., B.L., M. A. Sampathkumaran, M.A., and M. A. Srinivasan, B.A., B.L., held a reception at the Yatiraja Mutt, Triplicane, Madras on the 17th instant. And on the 23rd instant, at Mysore, Sri Asoori Sampathkumaran,on behalf of the Sri Asoori Jeer Swami Commemoration Committee, gave a warm send off. Sri Tirunarayanan is to leave Delhi on the 1st October, reaching Moscow on the same day.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

The Rationalist

ORIGIN OF SPECIES

Almost one hundred years ago, on July 1, 1858, an epoch-making paper was read before a famous English scientific society. Those attending the meeting of the Linnean Society on that day heard a joint communication entitled "On the Tendency of Species to Form Varieties, and on the Perpetuation of Varieties and Species by Natural Means of Selection."

One of the authors was A. R. Wallace, a young teacher and "beetle and butterfly collector." The other was Charles Darwin, a naturalist fairly well-known to scientists of the time for his studies of fossils and for theories—expressed mostly in private communications—about the possible causes of evolution.

Publication of the paper launched both men, but particularly Darwin, into the centre of the scientific world with the magic words "natural selection" and "struggle for existence."

The name Darwin became synonymous with a revolutionary and sometimes ridiculed theory explaining the evolution of different species of animals and plants.

For Wallace the joint paper meant fame. It placed him among the leading exponents of what came to be called Darwinism. But it always remained a kind of fame-by-association.

Darwin was the pivotal figure when publication of the paper made his private theories public.

Darwin himself felt that was premature publication of concepts he had been developing for some 20 years. But it forced him to prepare the great work of his life. "On the Origin of Species by means of Natural Selection, or the Preservation of Favoured Races in the struggle for Life" appeared on Nov. 24, 1859, when Darwin was 50 years old. The whole edition of 1,250 copies was sold out on the first day!

It is difficult now, 100 years later, to imagine the furore caused by this book's publication. It was not read solely by naturalists and other scientists.

The man-in-the-street read it.

Theories appearing on its pages were argued in scientific societies, in salons and sitting rooms, in coffee houses and gentlemen's clubs.

Newspapers carried stories. Public lectures brought opponents and proponents together to argue the case for natural selection.

What was this natural selection? For Darwin and his followers it was, and is, the main causal agency of evolution. Because of natural selection mainly we have the great number of different species in the plant and animal kingdoms.

Natural selection, as its name implies, is the selection by non-human processes or instruments of those species better adapted for survival in a given environment. It is similar to the artificial selection carried on by the farmer when he selects the best milk-producer from his dairy herd for breeding purposes.

Perhaps a recent observation of natural selection can show how it operates in terms of evolution.

Scientists have observed that dark forms of about 70 species of moths have been increasing in industrial areas of Great Britain. One species, with white wings that carried fine black spots, has given way to a black form that dominates these coal-smoke blackened

areas. This has happened due to natural selection against the conspicuous white form. Birds will feed on the more conspicuous moth preferentially.

Evidence of the intensity with which natural selection influenced the development of the new form was gained when both light and dark moths were released in industrial and rural wooded areas. Counts from traps showed the less conspicuous form was about twice as "fit" for survival as the more conspicuous.

Nature had selected the individual moths that carried the black genetic determinants for survival, thus giving rise to what became a new form.

In the origin of the species the facts for natural selection, or as the scientist Herbert Spencer, a contemporary of Darwin, phrased it, "survival of the fittest," were presented.

Darwin worked on the foundations provided in the works of Sir Charles Lyell, particularly the Principles of Geology, which gave evolutionists the enormous time span they needed. He was admittedly influenced by Malthus' statements on human populations and the struggle for existence.

The times were also ripe for the theory of natural selection. Evolution, and various theories accounting for it, was an important scientific topic. An American, W. C. Wells, formulated what was practically a Darwinistic statement of natural selection in an 1813 paper delivered before the Royal Society of London.

Patrick Mathew, a Scotsman, published a book in 1831 that, in Darwin's own words, "most expressly and clearly anticipated" his views.

Perhaps the root of Darwin's genius lay, not in his formulation and enunciation of the theory of natural selection, but in his unceasing attention to the facts with which to prove his theory. He could think out the consequences of long chains of observations and marshall his evidence, presenting it clealy and forcefully. He had a love of scientific work, experiment and detail that dominated his life.

The boy of 22 who signed on board the ship, R.M.S. Beagle as naturalist in 1831, and set out on a voyage through the Atlantic and Pacific Occeans, returned as a man with evidence for a new theory of evolution!

He spent some 50 years studying and observing nature, living quietly, and for the most part taking little part in the scientific battles engendered by his theories.

SRI M. A. TIRUNARAYANAN,

B.SC., B.E., M.I.I.SC.,

On the eve of his departure for Moscow U. S. S. R., the Mandayam Srivyshnava community at Madras, under the leadership of Sri M. O. Alasingrachari, B.A., B.L., M. A. Sampathkumaran, M.A., and M. A. Srinivasan, B.A., B.L., held a reception at the Yatiraja Mutt, Triplicane, Madras on the 17th instant. And on the 23rd instant, at Mysore, Sri Asoori Sampathkumaran, on behalf of the Sri Asoori Jeer Swami Commemoration Committee, gave a warm send off. Sri Tirunarayanan is to leave Delhi on the 1st October, reaching Moscow on the same day.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

COST OF BRIDES

When the chief of an African tribe announced recently that his daughter was open to offers of marriage, he couldn't have expected much competition — for the groom was to be chosen by the value of his present for the chief.

But the local bachelors took to his offer like ducks to water. Valuable presents, ranging from ivory tusks to large sums of money, poured in on the chief. He wasn't impressed, however.

Then a young man from the next village brought a marble paving stone—and collected the bride! The old chief had never seen anything like it before and thought it was valuable stone!

Marriage by barter is one of the world's oldest institutions and is still practised in many places. But apparently inflation is beginning to hit even that market, too.

Among one African tribe a wife was estimated as being worth at least four goats, three spears and a quiver of arrows. To-day the price has soared.

A suitor must be prepared to pay at least four cows, a bull, five bows and a hundred arrows. And, even if the suitor has these, the current complaint is that they are also having to provide extra under-the-counter cows.

Things are not so bad among the Australian aborigines. Only a gift of game is expected there. If the girl is particularly fetching a boomerang is sometimes thrown in as well. Eskimos, on the other hand, are satisfied with a few harpoons and fur.

Wives are considered a big asset by tribesmen of New Guinea, but a man considering marriage there has to be wealthy. If he marries a girl from a neighbouring village, he is expected not only to send gifts to her family, but to the entire village as well!

GOING TO JAIL

Any man needing a "short back and sides" in Saluda (U.S.) has to go to the local jail for his haircut!

The reason being that the town is Leslie Burch, who cuts hair as a sideline to his regular job as prison warder. In order to keep him close to his post the prison authorities have granted him permission to open up a shop within the prison. His customers include both prisoners and outsiders!

100 TO 1 CHANCE

As she stepped from her car Miss Evelyn Brown, of Peshtigo (V.T.), floundered and fell headlong into a snowdrift. After clawing her way out of the snow she realized that she'd lost one of the diamonds from her ring.

She reported the loss to the police. Later an officer laboriously shovelled the snow into an iron bucket and melted it. His labours were rewarded when later a bucketful of melted snow brought the missing diamond to light.

A PRODIGY

A 43-year-old carpet dealer in Egypt, Hafiz el Manakhly, has been married 31 times! He married his first wife when he was 26.

At the present time he has three wives, and spends two days a week with each. The seventh day he spends alone. He is the father of 13 sons.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12

LIBRARY EDITION .... „ 8

COST OF BRIDES

When the chief of an African tribe announced recently that his daughter was open to offers of marriage, he couldn't have expected much competition — for the groom was to be chosen by the value of his present for the chief.

But the local bachelors took to his offer like ducks to water. Valuable presents, ranging from ivory tusks to large sums of money, poured in on the chief. He wasn't impressed, however.

Then a young man from the next village brought a marble paving stone—and collected the bride! The old chief had never seen anything like it before and thought it was valuable stone!

Marriage by barter is one of the world's oldest institutions and is still practised in many places. But apparently inflation is beginning to hit even that market, too.

Among one African tribe a wife was estimated as being worth at least four goats, three spears and a quiver of arrows. To-day the price has soared.

A suitor must be prepared to pay at least four cows, a bull, five bows and a hundred arrows. And, even if the suitor has these, the current complaint is that they are also having to provide extra under-the-counter cows.

Things are not so bad among the Australian aborigines. Only a gift of game is expected there. If the girl is particularly fetching a boomerang is sometimes thrown in as well. Eskimos, on the other hand, are satisfied with a few harpoons and fur.

Wives are considered a big asset by tribesmen of New Guinea, but a man considering marriage there has to be wealthy. If he marries a girl from a neighbouring village, he is expected not only to send gifts to her family, but to the entire village as well!

GOING TO JAIL

Any man needing a "short back and sides" in Saluda (U.S.) has to go to the local jail for his haircut!

The reason being that the town is Leslie Burch, who cuts hair as a sideline to his regular job as prison warder. In order to keep him close to his post the prison authorities have granted him permission to open up a shop within the prison. His customers include both prisoners and outsiders!

100 TO 1 CHANCE

As she stepped from her car Miss Evelyn Brown, of Peshtigo (V-T.), floundered and fell headlong into a snowdrift. After clawing her way out of the snow she realized that she'd lost one of the diamonds from her ring.

She reported the loss to the police. Later an officer laboriously shovelled the snow into an iron bucket and melted it. His labours were rewarded when later a bucketful of melted snow brought the missing diamond to light.

A PRODIGY

A 43-year-old carpet dealer in Egypt, Hafiz el Manakhly, has been married 31 times! He married his first wife when he was 26.

At the present time he has three wives, and spends two days a week with each. The seventh day he spends alone. He is the father of 13 sons.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so." A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12

LIBRARY EDITION .... „ 8

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." ,, 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. ,, 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose. 3.

శ్రుతప్రకాశికాసహిత శ్రీభాష్యం. శ్రీమద్రామానుజీయు.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः· पाञ्चरात्रागमानुसारी· Vol. I ५.

ఆలయనిత్యార్చనపద్ధతిః ,, ఆంధ్రలిపిః ४.

సంధానసేనా, పడిమూలే &C ,, ,, ८.

శ్రీ కృష్ణకథాసార సంగ్రహ కన్నడ

ఆవతారకాండ, కల్యాణకాండ, సంతానకాండ, విలాసకాండ. ४ వాల్యూం 8.

CORONATION PRESS, MYSORE.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

1958 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XVIII No. 51-52] Monday 6-10-1958 & 13-10-58 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari & Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

H H. SRI MUMMADI KRISHNARAJA WODIYAR
DASARA DURBAR 140 Years ago.

DASARA PROCESSION 140 Years ago.

MANDAYAM SREEVYSHNAVA SEVA MANDALI

Leading members of the Mandayam Sree-Vyshnava Community in Mysore, assembling under the Chairmanship of Sri G. R. Josyer, M.A., F.R.E.S., at the Rationalist building on 28-9-58 and 5-10-58 formed an organisation named "Mandayam Sreevyshnava Seva Mandali", in order to promote the welfare of the community by active efforts in the religious, social, cultural, and economic fields.

Prominent among those present and participating in the discussions were Sris. M. A. Tirunarayanan, B.E., A.M.I.E., Delhi, M. K. Narasimhan, B.Sc., Rtd. General Manager, Bhadravati, Professor M. T. Ramaswamy Iyengar, M.A., Dr. M. A. Krishnaswamy D.Sc. M. Doraswamy Iyengar B.E., M. C. Kumar, M. V. Narasimhachar, Asoori Sampathkumaran, G. S. Josyer, M.A., Asoori Srinivasiengar, M. B. Narayaniengar, T. Narayaniengar, R. A. Venkatachar, and M. V. Krishnaswamy B.Sc.

It was resolved to arrange religious gatherings, social functions, debates, competitions, and anniversaries, and to start a periodical which would contain news of Members of the community who are widely spread out all over India, and as far as Australia and Moscow.

The membership would be open to adult members of the community, including ladies, the annual subscription being Rs. 5 for gentlemen and Rs. 3 for ladies.

There will be a separate ladies' section with a lady Vice-President and Secretary, for considering problems of women's welfare.

The following were elected to constitute the Executive Committee:

President:

Sri G. R. Josyer, M.A. HONS., F.R.E.S.

Vice-Presidents:

Sri M. A. Tirunarayanan, B.E., A.M.I.E.

,, M. K. Narasimhan, B.Sc.

,, Prof M. T. Ramaswamy Iyengar. M.A.

Dr. M. A. Krishnaswamy D.Sc.

Secretaries:

Sri Asoori Sampathkumaran,

,, M. V. Krishnaswamy, B.Sc.

Members:

Prof. M. N. Narasimhiengar, M.A.

Sri M. C. Kumar.

Dr. R. S. Iyengar.

Sri M. V. Narasimhachar.

,, M. B. Narayaniengar, B.A.

,, M. Doreswamiengar, B.E.

,, Dr. M. N. Jayaram, B.A., M.B.B.S.

,, G. S. Josyer, M.A.

,, Asoori Sreenivasa Iyengar.

,, Sangeeta-bushana M. A. Narasimhachar.

,, M. K. Sreenivasiengar, B.A.

,, R. A. Venkatachar.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Rs.
Local ...	4/-	2/-!	1/-
Outside ...	5/-	2/50	1,25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	,, 25 ,,
Quarter Page	...	,, 15 ,,

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

The Rationalist

A TRAGEDY

Sachivothama Sir C. P. Ramaswamy Iyer wrote to us recently that he was sending us a reprint of his article on Sir K. Sheshadri Iyer in the Bhavan Journal, and that he would be doing a trip to Badrinath during September. We had the pleasure of receiving the reprint, and then the announcement came of the tragic fatality to his grand-daughter and her husband in Bombay. Our readers would be interested to read the following letter which we addressed to him in that connection, and his sad reply:

Mysore.
25-9-58.

My Dear and Esteemed Sir,

When the paragraph caught my eye, and I saw your name in it, I could only stare at it in dismay.

I was picturing you as travelling in the land of the Holy Grail, and was wanting to write to you to spare half an hour when you next passed through Mysore for the H. H. M. K. R. Wadiyar Committee, as the photo taken at the Jayanti had got blurred.

I gather from the announcement of your return to Madras from Bombay that you did not leave for Badri as proposed.

Man proposes and God disposes! I do not know how you are taking this bolt from the blue! What a thing to happen! Is it to be taken as a catastrophe, or as a supernatural occurrence?

It would have been a catastrophe and a calamity if either of them had survived. They seem to have left joyously as though they were Kalidasa's Yaksha and his consort who had come here on a holiday!

Are young people today so light-headed, so silly, that they take the Arabian Sea for a swimming pond? Or is it the unseen hand of Fate drawing people with an invisible string to the inevitable?

In the words of "Ratnavali",—

Dweepaaadanyasmaadapi Madhyaadapi
Jalanidher dishopyaantaat |
Aaneeya Jhadithi ghatayathi vidhira-
bhimukham abhimukheebhootaba ||

"From a far off island, from mid-ocean, from the ends of the globe, imminent fate brings together and makes things happen."

Life is a curious thing—"Jeevan bhadraani pasyati," it is said. "One may see good things if one lives long," like Dhondo Karve, Visweswaraya, or Bhagavandas. Or it may become a mixture, like Rajagopalachari's. Or it may become a living horror as in the case of G. Subrahmanya Iyer,—Founder of the Hindu and Swadesamitran,—whose muffled and devastated figure in a rikesha I used to see with pity and sorrow on the Madras beach 43 years ago. Or it may be short, brilliant, blazing, magnificent, like Shankara's!

Should we view these happenings phenomenally, or noumenally? One of my earliest old friends, V. N. Narasimhiengar.—who was an able Mysorean who came under the fire of Sir Sheshadri Iyer,—whose Rajagopalachari type views in 1906 evoked the wrath of a Bengal daily, which dubbed him an "Antediluvian monster!", used often to soliloquise the sombre lines of Bhartrihari,—as General Wolfe is said to have been uttering Gray's Elegy at the conquest of Quebec:

Vayam yebhyo jaataa schiraparichita
evakhalu te,
Samam yaissamvriddhaasshruti vishayataam
tepi gamitaah |

Idaaneemete smah pratidivasa maapanna
patanaaha,
Gataastulyaavasthaam sikatila nadeetheera
tarabhihi ||

"Those who were responsible for our being, they have disappeared long ago. Those who were our companions during our growth, they have also become just a memory. And like trees on the water-lapped river-side sand-bund we too are daily approaching our fall."

And there is the next stanza about the ineffectiveness of even long life.—

Aayurvarsha shatam nrinaam parimitam
raatrau tadardham gatam
Tasyaardhasya parasyachaaardhamaparam
baalatwa vriddhatwayoh |
Shesham vyaadhi viyogadubkhabharitam
sevaadibhirneeyate
Jeevay vaari tarangabhangachapalay
sowkhyam kutah praaninaam ||

"Men's life-span is one hundred years. Half of it is lost in night. Half out of the remaining half is taken up by boyhood and old age The rest is charged with sorrow due to disease and death, and is spent in servitude. While life is thus brief and evanescent like a bursting ocean wave, where is happiness for living beings?"

While thus Bhartrihari holds forth on the evanescence of the body of the dear ones and the inevitability of sorrow, Shankara asks us to view only the soul, as in a glass case, and reject the body.

Chhaayaasareeray pratibimbagaatre
Yatswapnadehay hridi kalpitaange |
Yathaatmabuddhistavanaastikaachij-
jeevachhareeraypi tathyva maastu ||

"Just as you do not take the shadow of a body to be a body, or the reflection in a mirror, or the body seen in dream in your mind as a body, so also do not consider even the livng body as real."

These are but a fraction of the thoughts which would have risen in your own mind at the present juncture. But I could not let the occasion go without placing before you the reflections which forced themselves upon me in consequence of the distressing occurrence. If the soul is just a butterfly passing from flower to flower sucking up its honey, there is nothing to regret. It has only flown just beyond our ken.

I thank you for the reprint of the article on Sir Sheshadri Iyer. I have read it with deep interest. On page 10, it is not "Sir Thambu Chetty," but Rajadharmapraveena T. R. A. Thumboo Chetty, C I E. In those days only Dewans could become Sirs. Councillors stopped with C.I E, except Sir Puttanna Chetty and Thumboo Chetty junior. Even among Dewans, Ananda Rao, V. P. Madhava Rao, and N. Madhava Rao were not given Knighthood!

The photo seems to be from a statue, and looks like Richard Cour de leon in "Ivanhoe." You might have the Durbar dress photo, or the Palace has, which would give a better picture of his dynamic presence.

I remain, with esteem,
Yours very Sincerely,
G. R. Josyer.

Sir C. P. Ramaswamy Iyer, replying made the following sad acknowledgment:

"My Dear Friend,

Your long and most consoling letter has been greatly appreciated by me.

I had already started on my trip and I was in Rishikesh in Shivanandasram when the news of the tragedy reached me and I have had to cancel my Yatra.

My grand-daughter, Seetha was very near to me. She accompanied me to China; and was with me during much of the Press Commission's work and also in Banaras. But for my ineradicable faith in Providence and in Karma, it would have been difficult for me to bear the loss. God's will be done!

With kindest regards and my best wishes,
I am,
Yours Sincerely,
C. P. Ramaswamy Aiyer."

RICH TREASURE-HOUSE

Science is breaking into the richest treasure house in the world—the sea—according to the U.S. National Geographic Society.

Oceans cover about 70 per cent of the globe and hoard many things prized by men. For example, there is enough gold in sea water to make every person on earth a millionaire, if it could be extracted easily.

Silver and other precious metals, useful chemicals and a rich supply of food other than fish are all locked in the sea, awaiting, the development of economical processes to release them.

Some are being extracted now. Brine has provided salt for countless centuries. Magnesium is used in the manufacture of airplane and rocket parts. Ocean-given bromine makes possible high-test gasoline and goes into sedatives, photographic chemicals, dyes and other products.

Scientists foresee farming the sea in the manner of land agriculture. This is being done now with oysters and mussels, which do not move about after they are planted.

One of the most important things in the sea is plain water, which is one of man's most precious natural resources. Desalted ocean water could solve many problems of shortage. Once this process becomes economical, the dream of making arid regions bloom could become a reality around the world!

CORRECT

Another entry for the "Try it on" file of the inland revenue authorities was the return from a woman who had bought some property for £2,000. sold it for £4,000, and claimed a loss of approximately £670 on the deal!

When asked about her curious arithmetic she replied: "The pound is worth only one-third of what it was when I bought property."

GANAPATHI MANGALARATHI

The Bus-owners of Mysore celebrated Ganapathi Mangalarathi on the 2nd last under the auspices of the Regional Transport office, Mysore. Sri N. Narasimha Rao, I.A.S., District Magistrate, Sri Muthanna, I.P.S., District Superintendent of Police, and Sri N. Ramaswamy, R. T. O. graced the function, and Sri G. R. Josyer, M.A., F.R.E.S., presided. There was a musical programme, and divine worship and offerings, and garlanding of guests and prasada-viniyoga.

THE MYSORE DISTRICT AUTOMOBILE ASSOCIATION

Ganapathi Mangalarathi was celebrated by the Mysore Dt. Automobile Association on the 5th inst at the Office premises under the Chairmanship of Sri G. R. Josyer, M A. HONS, F.R.E.S. Sri K. Narayana Rao and Sri Narasimhiengar of Messrs C. P. C. & Sons Honorary Secretary, received the guests, and worship was offered, and prasada was distributed. Sri K. Narayana Rao garlanded the Chairman, and thanked the gathering for their participation.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಶಿಕ್ಕದೇವರಾಜಭಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

H. H. MUMMADI KRISHNARAJA WODIYAR, 164TH JAYANTHI 1958.

Sachivotthama Dr. SIR C. P. RAMASWAMY IYER, K.C.I.E., LL.D., Presiding

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." „ 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. „ 4.

Sociology

by Ram Gopal, and G. R. Josyer.
"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಮು.
Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ
ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

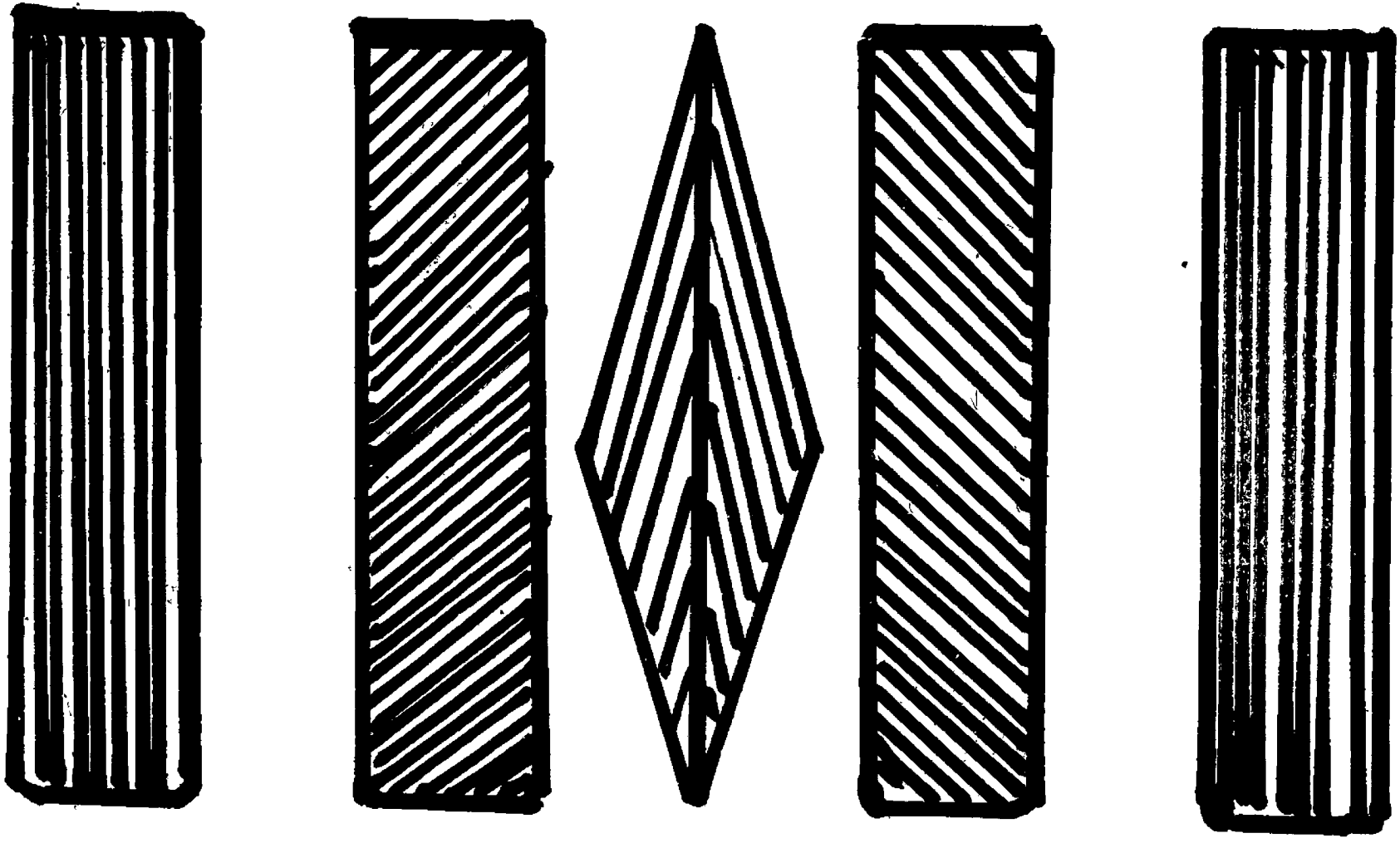
Qualified Lady Teachers

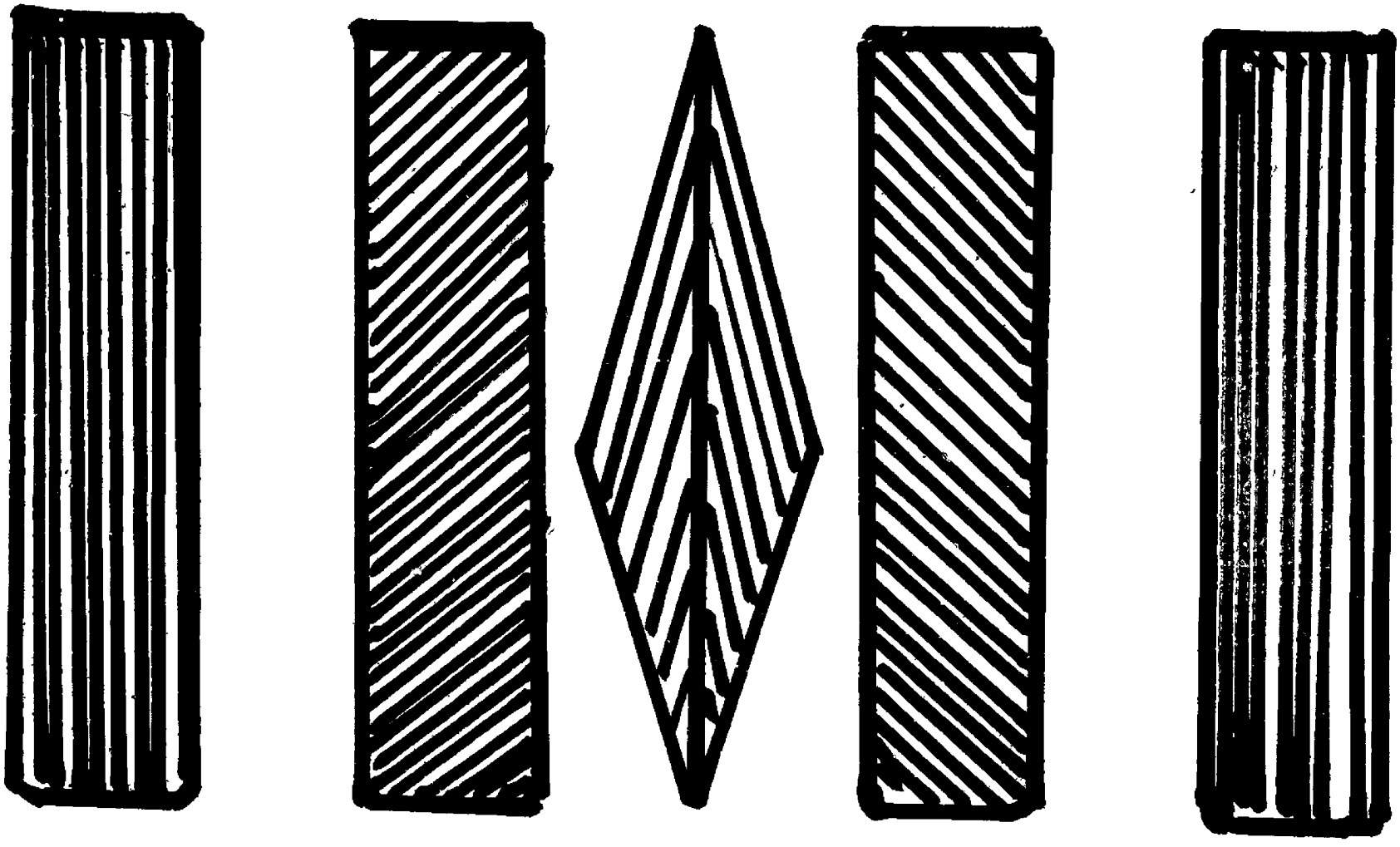
1958 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.





Registered No. M 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XIX No. 1] Monday 20-10-1958 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

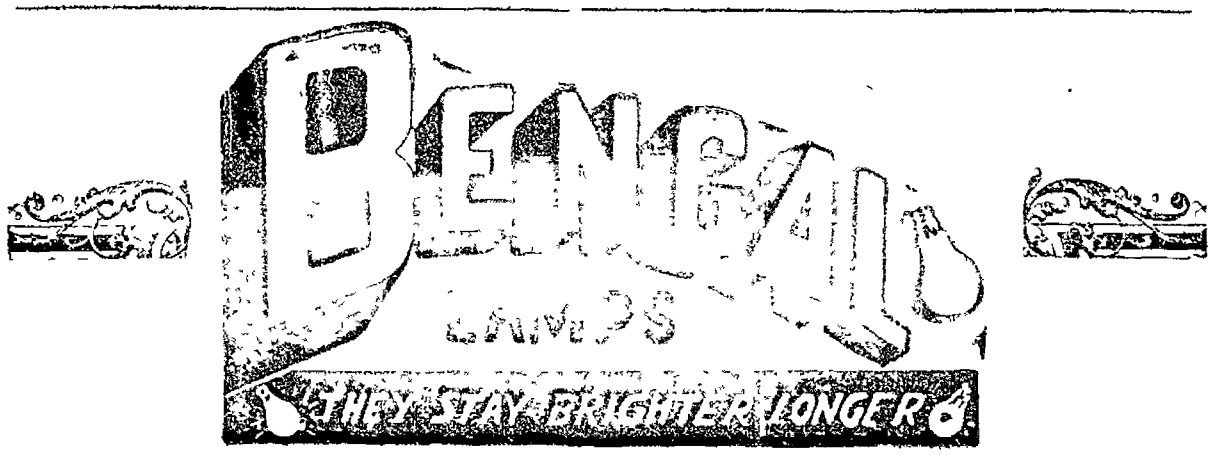
In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER. M.A., F.R.E.S.

Neatly Printed and Nicely got up



H. H. SRI MUMMADI KRISHNARAJA WODIYAR G.C.S.I.
The Great Ruler of the Yadava Dynasty.

Dr. Sumitra Doddanna Gowda, PH.D., M.Ed., Bar-at-law, writes;

To The Editor, 'Rationalist',
Mysore.

Sir,

A local daily, under the title "Schools are Temples" gives the following news:—

"Educational Institutions are temples, and students are the gods," said the Education Minister Annarao Ganamuki, inaugurating the Karnataka Sangha of the I Grade College at Hassan, on the 9th September.

If the latter part of the statement, i.e, *the students are gods*, is a correct report, I am much surprised and distressed at the idea of and its utterance by the Education Minister.

The Students and Gods, individually are loveable, charming and glorious, but when put together in the above statement, they seem to lose all this beauty and emotion surrounding and hallowing them, and become unpleasant sources of disagreement and controversy.

I am certain, the student himself is most unwilling and feels very shy to be donned or worshipped or even to be looked at as a God, by anybody, especially by the parents, teachers and fellow students. He will even hate the idea, because he is very conscious of his many limitations and as such he is not God in any sense of the word. Of course, the teachers, the Education Department and the Government (for example, the Kerala Government at present), do not accept at all that students are Gods, whom they should willingly and obediently serve in the temples known as Schools. Does this idea make the students believe that they are in heaven or even in Ramarajya and not in this world with cut-throat competitions, jealousies, greediness, selfishness etc. Further, the student-period, for the rest of one's life is very precious, too sweet and far too short to be doped or lulled by such opiates. The student life is full of activity of unforgettable fun, mirth and mischief. The students revel in fiendish merriments. I am certain, the students do not care to exchange their dynamic and all bubbling life with the prosaic, orderly, disciplined and benevolent life of the Gods.

They are weak, inexperienced, and without knowledge of life, world and people in contrast with the omniscient, omnipotent Gods ruling the Universe. They need to be equipped and educated before they can be left to make a living for their very existence.

Does the Society, the public at large, the man in the street, ever believe that students (in any stage of education) are Gods? For if they are really so, then why all this huge expenditure of money, time and energy on education? They must be educated from generation to generation, before we could hand over and they could inherit the built up civilisation of the human race.

The position given to students by the Education Minister is unimaginable, novel, and far from truth. For, if that were truly so, the students are fit and they must and should be allowed to have at least one minister from among themselves, to look after the interests of all the students in these democratic days? What happens then?

If the students themselves do not aspire that position of Gods, and if the Society, near or far, big or small, will not concede that position to them, then why is our Education Minister anxious to give that position to them? Is this a sort of flattering, make-belief, mis-conception, or slip shod utterance?

In my humble opinion, which is supported by many with whom I had discussions on this subject, the statement is as shallow as the statement which was once engraved deep on the facade of Vidhana Soudha, "Government work is God's work."

Under these circumstances, it is advisable for the Education Minister to withdraw the statement.

The Rationalist

THE "RATIONALIST". 19TH YEAR

With this issue the "Rationalist", commences the 19th year of its modest and unambitious existence. Taking birth during the arid years of the Second World War, it has passed its infancy and teens watching the unedifying things that have been happening in the world during these 18 years.

Having gone through one big war, the world stands poised for another big war. Small wars are always happening somewhere or other. Peoples, nations, play the fool and remove and set up Governments, which anon pass into the hands of rowdies and imbeciles who make life a living Hell to most innocent members of the public.

Men in power, political, administrative, official, without conscience, without fear of God, or love of man, seek, like wild beasts, to satisfy their own hunger for power, wealth, and enjoyment. Mankind in general, instead of rising into an era of intellectual, moral, spiritual heights, are as low, gross, beastly, and contemptible as ever before in the millions of years of human history!

How many today can compare with Socrates or Plato, with Yagnyavalkya or Mytreyi, with Vyasa, Manu, Christ, or Zarathushtra? Radhakrishnan? Nehru? Prasad? Poor men, they don't know the truth about their own body. They don't know whether they have a soul. They don't know whether there is God. They don't know anything about the Universe of which this globe is a smallest particle. Yet they are lost in the sea of their own self-importance!

It has been no joy to the "Rationalist" to watch this decadence of humanity. But knowing that in this world things are brief and evanescent, just as the sun rises and sets, it has watched things with detached indifference. The Hindu era set, the Budhist era set, the Christian era set, the popular era has set, and the Marxian Era also sets! Meanwhile if it pleases fools to imagine that they are out-Godding God, and creating a new Heaven, let them live in their idiots' paradise!

The "Rationalist" has lived for 18 years. We do not claim any achievement for the "Rationalist."

Some observations addressed to it in the past by two eminent personages, we reproduce as of interest to our readers:

His Highness The Maharaja of Mysore was pleased to send us the following message:

"My Dear Mr. Josyer,

It has indeed given me much pleasure to know that your paper, the "Rationalist" Weekly, has completed its twelve years of glorious service in the cause of the revival of oriental learning and critical discussions of matters of topical interest. And now it has entered its 13th Birthday.

The invaluable services the "Rationalist" has been rendering for these twelve years, with always a new and fresh approach to problems, giving new angles, and suggestive of new thoughts, has certainly made it one of the most heartening weeklies to read. Above all what has been written in your columns in the cause of the Sanskrit language—that vast store-house of great and noble thoughts, ideas and ideals—have already blazed a new trail for others to follow. It is indeed a matter of pride and privilege for all who love our

Sanathana Dharma, to own that the "Rationalist" stands for being fearless in its advocacy of justice and truth, in happening to be instrumental in the founding of the "International Academy of Sanskrit Research", and, lately of helping in the discovery of the ancient manuscript on "Vaimanika Sastra", in Devanagari script, ascribed to Maharshi Bharadwaja. Surely these are outstanding achievements!

May the "Rationalist" thus be the torch-bearer of all that is best in its further chapter of memorable history. May the "Rationalist" grow from strength to strength and be the harbinger of the renaissance of Indian culture, and may your able and scholarly guidance be vouchsafed to it for long, is my fervent desire and prayerful wish!

With all good wishes and kind regards,

Yours Sincerely,
JAYACHAMARAJA WADIYAR."

* * *

Sir C. P. Ramaswamy Iyer, favoured us with the following gracious communication:

"My Dear Friend,

I learnt from the issue of the "Rationalist" of the 22nd September that it marks the 13th birthday of your paper. On this occasion let me congratulate you on your fine and creative work, and the stimulus that you have given to the formation of unconventional and detached perspectives.

With kind regards and my best wishes,

I am,
Yours Sincerely,
C. P. Ramaswami Aiyer."

Now we are on threshold of the nineteenth year, and tender our greetings on the occasion to our readers in general, and to those of our readers as have encouraged us throughout by their appreciation, sympathy and support.

Editor.

OUR BODY IS ELECTRIC

Sparks fly every time a Christ-church, New Zealand, motorist, Jack Urlwin, drives his car. He becomes so charged with electricity that after driving a short distance he emits sparks from his fingertips!

Sometimes, after he has driven for a long distance blisters appear on his fingers. Experiments are now being made at Canterbury University industrial development laboratory in an attempt to insulate Mr. Urlwin.

When tests were first made the needle of the voltmeter was thrown right off the scale. A meter which could register higher voltages was then used. It was discovered that after a short drive Mr. Urlwin was charged up to 120 volts, while a long drive registered 500 volts!

WHOSE WILL?

The dying man beckoned to his wife. "Sarah," he whispered, "be sure to put David in charge of the store when I am gone."

"David? why not Joey? He's a smart boy."

The man nodded weakly. "O.K, but give Harry the station wagon."

Protested his wife: "But Benny needs it for his big family!"

"All right, give it to Benny," said the man. "But I think the house in the country should go to Shirley."

"Papa," she said, "you know Shirley hates the country. Give it to Rosalie."

The old man finally lost his patience. "Mama," he groaned, "who is dying—you or me?"

JOURNALISM

By Sri KAVI KIRAN, B.Sc.

Journalism is considered to be the fifth major industry in India. Journalism is an important profession which deals with life. It is indeed a living organism that throbs with joy and the creation of life. All faces of human activities come under the purview of this noble profession. It is concerned with the task of establishing an ideal society and it has its responsibilities and obligations much more than any other career in life. It can serve both as a destructive or a constuctive power of the universe. Many a thing may be said and done in the course of our daily life; but the written word that goes out to the millions of people every morning and evening has a significance and importance beyond measure. It affects the life of the people and well-being of the nation. As such the concept of journalism and the rigid frame-work within which it has to function is a matter of high importance.

The right of a newspaper to attract and hold readers is restricted by nothing other than the considerations of public welfare. The use that a newspaper makes of the share of public attention it gains, serves to determine its sense of responsibility which it shares with every member of its staff. As such, a journalist who uses his power for selfish or otherwise unworthy purpose and motive is faithless to a high trust. The freedom of the press is to be guarded as a vital right of mankind and it is the unquestionable right to discuss whatever is not explicitly forbidden by law, including the wisdom of any restrictive statute. The Indian constitution has provided ample freedom for the press. Unlike the Soviet land, India being democratic does not wish to nationalise this vital industry. Freedom from all obligations except that of fidelity to the public interest is essential.

Both as a rule and as a moral principle the promotion of any private interest contrary to the general welfare, for whatever reason, is not compatible with honest journalism and as such the news communications from private sources should not be published without public notice at their source or else substantiation of their claims to value as news, both in form and substance. The partisanship in editorial comments as in the case of most of the Indian papers, which knowingly departs from truth does violence to the best of spirits of journalism and causes injury for the entire prestige of the trade itself. In the news columns, indeed, it is subversive of a fundamental principle of the profession.

The Indian Press has commanded good faith with the readers which is the foundation of all journalism worthy of name. The entire world has recognised and considered the Indian Press as a most reliable and faithful reporter of facts. The head-lines that are published in our journals are fully warranted by the content of the articles which they surmount.

As per the codes of Journalism, a newspaper should not invade private rights or feelings without sure warrant of public right as distinguished from public curiosity. It is the privilege, as it is the duty of the newspaper, to make prompt and complete correction of its own serious mistakes of fact or opinion, whatever their origin may be. A newspaper cannot escape conviction of insincerety if by professing high moral purpose it supplies incentives to base conduct. Lacking authority to be enforced into commands, the journalism then represented can but express the hope that deliberate pandering to vicious instincts will encounter effective public disapproval or yield to the influence of a pre-condurant professional condemnation.

(To be continued.)

H. H. NALVADI KRISHNARAJA WADIYAR

1884-1940

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"
"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." ,, 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. ,, 4.

Sociology

by Ram Gopal, and G. R. Josyer.
"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಂ.
Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮೂಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ
ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

1958 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XIX No. 2-3] Monday 27-10-1958 & 3-11-58 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

JOURNALISM

By Sri KAVI KIRAN, B.SC.

(Continued from last issue.)

Even though many of our newspapers are strictly adhering to the codes of journalism, a greater percentage of our press releases are not working within this ideal frame-work. But, 'The Hindu' of Madras may be cited as a very good example to mirror the extent of dignity and prestige of the Indian Press. The Kasturi family is making every endeavour and effort to keep up the traditional high decorum of the press for ever. In view of safe-guarding the vital virtues of the trade, it is necessary that all of our newspaper organisations do follow the codes of journalism in the truest sense of the term.

Journalism is mass communication of news and a man who procures, prepare and publishes a news item is called a journalist. The difficult job of presenting the accurate and objective news and views require a good deal of preparation and practical training. So, a journalist must be trained both theoretically in Universities and practically at the desk. He must be taught the technique of journalistic writing, he must be initiated into the ethics, responsibilities and obligations of the profession. In addition to these trainings, a journalist should have a sound general education and the intimate knowledge of the current public affairs. He must have the background information and must dig the past and be alert about the present and the future. He must know something of everything and must have a good command over one or two international languages. He must possess good physique, personality, persistence, tact and tolerance. He must have social qualities, faith in himself and a spirit of adventure to tap the unknown for a good story. He must be able to present his ideas in simple and attractive language and must be inspired with the spirit of mystery, romance and public service, as in the ultimate analysis, journalism is nothing but public service.

There is a saying that 'Journalists are born and not made'. There is really some truth in it. Until and unless one has a flare in him from his boyhood, and from his younger days he has become a student of human effects, it will be difficult for him to become a successful journalist. In general, journalist must breath journalism, must live journalism and above all must have the nose for news. But all the journalists are not born. The country needs hundreds of them and the demand must be supplied and as such one who is devoted deeply to the task with sincerity and determination whatever may be the hardship, must be trained in the Universities and at the desk. At present, there are seven Universities in India where they impart journalism.

"Truth" must be watch-word of a journalist and public service his motto, though the missionary spirit is on the decline with the changing time, the spirit of public service inspires and sustains the journalist in his difficult task. The journalist has to enlighten and mould the public opinion and must mirror the hopes and aspirations of the people. He is therefore, rightly called the 'Guardian angel of democracy and journalism a benevolent and constructive profession'.

When we expect that journalists should work as public servants devoid of all personal and private interests, it is our duty to safe guard their status and to assure them full security in life. As such the Government of India are making earnest efforts to guarantee security and high standard of living for the working journalists. It is welcomed that the Wage Board has classified even the proof-readers as the working journalists. It is the duty of every individual as it is the duty of the Government to render all possible co-operation and support to safeguard the interest

THE TONIC

"Four weeks ago I was so run down that I could not even spank the baby," wrote a woman to a certain manufacturer. "But after taking three bottles of your wonderful tonic I am now able to thrash my husband in addition to doing my other housework."

MORBID BOY

The parents of a solemn little boy were worried about his morbid outlook on life, and decided to send him away to his aunt in the country for a holiday.

Seeing him off at the station they suddenly noticed that on the lable of his suitcase he had written; "In case of accident, this was David Green."

---

of the working journalists in India both legally and constitutionally.

According to recent statistical figures and of the press handout of the Press Registrar of New Delhi, it is announced that India to-day has over 6000 newspapers belonging to different status and languages. The Express group of newspapers command the largest circulation in the country, and the highest salary paid to an Editor in India is Rs. 5000/- per month. Even though this figure appears high, the position of the staff of the Editorial department in most of our newspaper organisations are in miserable condition, which should not be allowed to continue for a long time in the interest of this big industry and the nation as a whole. The Indian Press not only has good quantity of newspapers but also it has to its credit good quality newspapers. And, it is believed that the Indian Newspapers will try to gain more of faith and confidence of public opinion throughout the universe and shall determine to strictly maintain all the accurate codes of journalism and the traditional virtues of the profession.

A NEW MOTTO FOR SUCCESS

Getting to the top is the hardest job anybody takes on in life. People who have done it invariably have some motto that they have placed their faith in during their early struggles.

One of the most amusing I have heard of comes from an American oil magnate who was asked whether he had any recipes for success that he would like to pass on.

"No," he said, "just pride in myself. When I was working as a clerk in an oil factory years ago, I made a mistake in the books one day. For days I was sick with worry waiting for someone to pull me up about it, but they never did.

"Nobody said a word to me about it—then it dawned on me—I was so small as far as they were concerned that I just didn't matter! From that day on I worked hard, determined that the next mistake I made would effect a lot of people! I suppose you could say I've got a motto in a way!

"I found out that although it hurts to make a mistake, it hurts twice as much to find out you're so unimportant nobody notices it!"

X.

THE SPECIALISTS

After a group of specialists who had been called in to examine a wealthy patient had finished, they retired to another room for consultation. The patient was curious and sent his small son to listen at the door.

When ne returned, he said: "I listened awfully hard, Daddy, but I couldn't get the big words."

"But didn't you hear anything?"

"Only, 'Oh, well, we'll find out at the post-mortem!'"

* * *

This reminds us of the specialists of our five year plans.

The Rationalist

SANSKRIT WISDOM

On Kingship and Government

The King is the ruler, protector, and benefactor of the people, and acquires his strength by penance. And he is the lord of this earth, because of his deeds in the previous births as well as of penance.

The king who is constant in his own duty and is the protector of his subjects, who is charitable, forbearing and valorous, who is dispassionate, and unattached to sensuous enjoyments, prospers in this world, and attains salvation after death.

The king is the cause of time and of the good and evil practices which become current. By a strict use of his engine of sovereignty he should confine his subjects to their individual spheres.

If the king is not a perfect guide, his subjects will get into trouble, as a boat without helmsmen sinks in a sea.

If the king proceeds according to the moral law, he gets for himself as well as his subjects, virtue, wealth and enjoyments.

The king should first subject himself to discipline, and then enforce it on his ministers, servants and subjects. He should not merely seek to discipline others.

Sovereignty, the position of giver, and opulence, are fruits of penance. And the fruits of sin are begging, slavery, and poverty.

Punishment of the wicked, charity, protection of subjects, performance of kingly sacrifices, equitable realisation of revenues, subjugating neighbours, quelling enemies, and extraction of wealth from land, these are the eight functions of the king.

The most miserable king is he whom the subjects look upon with terror and disrespect, and who is deserted by the virtuous and well-to-do.

The king who is much attached to actors, musicians, prostitutes, low castes, and lower animals, deserves ignominy.

The king who is inimical to the intelligent, who consorts with cheats, is blind to his own faults, invokes destruction.

When the king does not pardon light offences, but is a great punisher, is the robber of men's wealth, and oppresses the subjects who resent his faults, society gets disturbed and disorganised.

The subjects desert a king who is uncharitable, who insults men, who practises deceit, uses harsh words, and is severe in punishment.

The subjects do not take to a king who is cowardly, procrastinating, passionate, and sensuous.

G. R. Josyer.

THE "RATIONALIST".

Sri L. S. Raju, M.A. HONS, B L., Advocate, Bangalore, writes,

"Please accept my sincere and hearty good wishes on your esteemed journal, "Rationalist" entering its 19th year. I invoke Lord Almighty's choicest blessings on this occasion.

It was only the other day—as it seems,—that after my return from jail on 28-7-54, I sent my felicitation to you on your journal reaching its 15th year. In that letter of mine if my memory serves right, I referred to the encouragement and delight which your journal was giving me during my incarceration for my innocence, love of truth, and straightforwardness.

Almighty God helped me to overcome all obstacles and weaknesses and sustained me in my hour of trial. You have given expressions to this in two of your articles in 1954, under the caption, "God is awake, and never sleeps."

My love of truth and the basic and unbounded faith in God for the solution of all ills,—bodily, mental and spiritual, have made me realise for long that God works in mysterious ways, through sources which we, with limited intelligence, may not perceive. My ordeal has convinced me, He is kind and merciful.

I am not exaggerating when I say that your journal of which I have been a reader almost from its inception has not a little contributed to this faith, which I have also inherited from my late grand-father, revered Yati Sreenivasacharya of Lakshmipuram who lived to the Vedic age of more than a century as a holy man.

May God give you long life and your journal continue its useful career under your auspices!"

* * *

And

Dr. Sumitra Doddanna Gowda, Ph D., M Ed., Bar-at-law, Bangalore, writes:

"I showed your issue of the paper to some friends who had been to me this morning. They liked it and approved and suggested that if your paper is not read by some of the Ministers, politicians, Government Officials, educational workers, private and public friends such as lawyers, doctors, etc. this issue might be sent as a complimentary copy especially as the issue contains a great editorial of the 19th anniversary of the starting of the very reasonable, pleasant, humourous and instructive "Rationalist."

* * *

The "Rationalist" is grateful for such appreciations from so well-read and accomplished personages.

Editor

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

LIGHTNING FIGURES

Every summer scientific observers all over the world risk their lives to throw more light on lightning—that highly complex phenomenon which flashes downward at a speed of 5,000 miles per *second*. This year they hope to gain much new information.

We now know that lightning *can* strike twice in the same place, that a single lightning flash may be a mile or more in length, that the rougher the bark of trees—as in oaks, elms and chestnuts—the greater is the likelihood of the trunk being badly split or seared by lightning and a limb being torn off.

Places in the world more prone to thunderstorms are Southern Mexico, Central Brazil Central Africa, Madagascar and Panama Scientists say that mineral deposits in the soil do sometimes attract lightning.

A lightning flash lasts sometimes only for the 1,000th part of a second, but we see the flash because the image of its light remains on the retina of our eye for several seconds.

Experts have found that 100,000,000 tons of nitric acid are produced by lightning every year! Other lightning "detectives" have recorded a stroke of lightning of 345-ampere strength—sufficient electricity to light a city of 300,000 houses!

The world has 15,000,000 thunderstorms a year. During one great storm in South Africa, 360 flashes were recorded in three minutes!

One expert has said that the safest and most comfortable way of weathering a thunderstorm out of doors is to sit under a thick bush in a hedge a hundred yards away from any tree rising above the average height of the hedge.

A meteorologist who studied lightning for years, said: "So far as I'm aware, there's no recorded instance of a train having been seriously damaged by lightning. Instances of ships being struck are rare. The toll lightning takes is far less than is commonly believed. The safest place in a severe storm is in bed!"

MONEY

Money is always in the news, in some form or another—bank raids, cosh robberies, wage demands or income tax injustices. But here are some little-known facts about this all absorbing topic.—

You could buy a couple of drinks for a pinch of gold dust during the Klondike and California gold-rushes. But owners often pitched their assistants according to the size of their thumbs.

The first man whose portrait appeared on money was Alexander the Great.

How many coins are in your pocket at this moment? A test showed that on an average an English-man carries nine coins with him.

It was once stated by the U.S. Treasury that if all the money in circulation were divided equally, everyone in the States would have £10.

A famous opera-singing tenor used to identify himself to new clerks at his bank by bursting into song and singing part of an aria from "Rigoletta."

Throughout the world there are 35,000 known kinds of money. Dog teeth, for instance, are still used as currency in New Guinea. Some people use shells. The Romans once used cattle instead of coins. Cows are still used as payment in parts of the Caucasus.

At one time there was a mint in almost every county of Britain, while every baron, bishop and most monasteries made their own coins.

The first gold sovereigns were minted by Henry VII in the fifteenth century.

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit, Mss. Book-collections, or funds for publication of precious ones, will be amply acknowledged.

G. R. JOSYER.
M.A. (HONS), F.R.E.S.
Director.

MYSORE, INDIA.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." ,, 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. ,, 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಂ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि 3.

उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I 4.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ 4.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, 1.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ಪಾಲ್ಯಂ 8.

CORONATION PRESS, MYSORE.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

1958 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XIX No. 4] Monday 10-11-1958 [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY - G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

ASTROLOGY PROVED

The suggestions made in an editorial in the "Hindu" recently, on "Astrology" are urgently needed and I hope they will be heeded. On a trip to the U.S.A. last year, I became aware how many outstanding people have been quietly interested in astrology and privately acknowledge its validity. In fact, one of the top psychologists of the country told me that he could often learn more about a patient from his horoscope than several months of psycho-analysis would reveal.

It is not only individual scientists who are interested. Some institutions have been conducting astrological research for years, such as the Clinic for Psychiatry and Neurology of the University of Insbruck, whose Rector, Prof. Dr. H. Urban, has written in reference to the horoscopes of patients, "in some cases there were really astonishing congruencies" (Stars in War and Peace, de Wohl, p. 14).

I have yet to meet a man who has made an open-minded, serious study of astrology who does not admit its validity. I say "open-minded", because if one pursues every failure and ignores every evidence of validity by refusing to apply a reasonable margin of error, the experimental basis of *any* science can be cast off largely as worthless. Occasionally a scientist who knows nothing about the great body of astrological knowledge and less about recent advances in astrological research may make a shallow investigation of some minor aspect of the science and "prove" it fallacious, for example, by a chart of occupations based on Sun-signs alone. This kind of "proof" is due to ignorance, as are the public pronouncements condemning astrology. The validity of an opinion on a particular subject is no greater than the knowledge on which it is based, and judged by this standard, most such condemnations have absolutely no value whatever.

Many of the top-ranking astrologers of o-day, both Indian and Western, use the same standard tests of statistical validity that are used in other sciences for evalution of experimental data. An example, which might prove interesting to Indian readers, is to be found in the latest (Sept.) issue of *American Astrology* (p 8). The author, Mr. Grath Allen, writes, "I deplore the years I wasted neglecting 'Hindu astrology', by which is really meant the Vimsottari Dasa technique, because several years ago, out of originally keen interest in the subject, I dismissed the Dasa system as pure tommyrot for the reason it could not pass even the simplest statistical tests of validity. Of course, I was then employing the usual Revati fiducial in these tests. Why do I now use the Dasa system and consider it one of the three basic tools of my private work? Because it has proven statistically valid, to my own satisfaction, when the hypsomatic ayanamsa is applied.

I happen to have a licence to practise astrology in the city of Columbus, Ohio, where I lived for two years. It is, I believe, the only city in the United States providing an examiner and a licensing system for astrologers. This facility came into being through a meeting long ago between a good astrologer and an honest, open-minded city council.

(To be continued)

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs	Rs.	Re.
Local ...	4/-	2/-'	1/-
Outside ...	5/-	2/50	1.25

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	„ 25 „
Quarter Page ...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

SIR VISWESWARAYA'S PRECEPTS

In the course of a speech to a gathering of admirers at Bangalore, Dr. Visvesvaraya mentions a dozen tentative rules for the observance of the common man which "may be spread both by Government as well as by the leaders of the people as it's done in Japan, so that he may develop hard work, efficiency and discipline as the foundation of success until encouragement spreads among those classes, s ys a report:

Tee tentative rules are :

1. Every individual citizen should as soon as possible select a suitable occupation or profession which is likely to help him to an assured income and safe living.

2. Every adult person should learn to devote a fixed number of hours daily to his work or profession. Six to eight hours a day or 36 to 48 hours a week of six working days should be the usual time for this purpose.

3. The work should be done in a disciplined manner, regularly, during the hours appointed for work each day by the community.

4. Every head of the family should induce individual members including women to work regularly for fixed hours on a gainful occupation. A clock or watch should be more frequently used in future.

5. Every citizen and worker should maintain good working behaviour to improve his position and prospects and serve himself, his family and his country.

6. He must be punctual in engagements and in fulfilment of promises. He must develop the qualities of honesty, truth, tact, and loyalty.

7. He should develop team spirit, i.e., ability to work effectively with superiors, co-workers and subordinates

8. The peasant, labourer, etc, should be taught the value of self-help, thrift and wise employment of time. The necessary rules should be taught in every school

9. Business practices, social habits, methods of discipline should be standardised as far as possible, to secure accuracy of time and effort.

10. Every citizen should be induced to give some time in the week to acquire new knowledge and to make himself better conversant with the world of business affairs. As in Japan, he should learn to feel that he works not only to get a living, but also to contribute something to the prosperity and good name of his country.

11. He should compare his work and expenditure with those of his fellowmen from time to time, and when possible also with those of enlightened areas outside his State.

12. These rules may be revised once in five years or from year to year, according as it may be necessary or as circumstances require.

These are the head-lines for a guide book. The guide book may be enlarged according to the necessity for each region. This should be done by a committee of wise persons in each region as far as possible.

M. Visweswaraya.

The Rationalist

SANSKRIT WISDOM

On Kingship and Government

(Continued)

The King, or Ruler, should ascertain through informers secretly how the subjects and officers view his conduct and his virtues and views, and knowing his faults from the standpoint of his subjects, try to get rid fo the faults, but not punish the people.

As kindness is a great virtue among men, the king should rule the people with kindness.

The ruler who is attended by good men gratifies the heart in the same way as the moon with its cool rays pleases the lake with its newly blossoming lotuses.

The Ruler has been made by God a servant of the people, getting his revenue as remuneration. His sovereignty is only for their protection.

The following laws are to be promulgated by the king among his subjects:

1. Towards the slaves and servants, towards wife and children, or towards the disciple, no one obeying my command should be harsh and cruel in words.

2 Falsehood must not be practised by anyone with regard to the system and standard of weights and measurements, currency, extracts, some kinds of metals, ghee, honey, milk, fat, oil, ground substances, and other things.

3. Nor must confessions be forced, bribes be accepted, or the interests of the State or the people consciously damaged.

4. No one should screen or give protection to men of wicked activities, thieves, bad characters, malicious and offensive persons, as well as other wrong doers.

Insults and jokes should never be dealt out to parents and respectable seniors, as well as towards men of learning and virtuous character.

No one should sow discard between husband and wife, master and servant, brother and brother, preceptor and pupil, and between father and sons.

No one should obstruct tanks, wells, parks, boundaries, or place hindrances to the use of religious houses, and temples, and roads, nor check the movements of the poor, blind or deformed.

Without a permit from the king, the following are not to be done: gambling, drinking, hunting, use of arms, sales and purchases of cows, elephants, horses, camels, buffaloes, men, immovable property, silver, gold, jewels, intoxicants and poisons, distillation of wines, drawing up legal documents, and medical practice.

No one should ever do the following things: serious cursing, acceptance of pledges, promulgation of new social rules, defamation of castes, receipt of stolen goods, disclosure of State secrets, and defamation of the State.

So also no one should commit even in mind the following: forsaking one's religion, untruth, adultery, perjury, forjery, bribery, realisation of excessive revenue, thieving, violence, and treachery.

Offenders who violate these decrees would be liable to severe punishment.

* * *

These precepts are 10000 year old. Yet men of to-day look upon those times as uncivilised and themselvees as civilised!

(To be continued.)

G. R. Josyer.

CONGRESS AND MORAL DEGRADATION

Minister Kadidal Manjappa says,

"Of late we find an alarming rise in undesirable elements, a set of unscrupulous, self-centred and dangerous people hovering around us. We entirely depend upon them as they happen to be our vote-catching intermediaries. They have a sweet tongue, ingenious mind and manoeuvring tactics by which they turn the tables in the election in our favour. Naturally we feel we owe them an obligation. By circumstances we are so much under their mercy that we, instead of taking them to our standard, are forced to go down to their standard of moral degradation. This is our great mistake. These unscrupulous and self-centred people who use politics as a means of living are in a way indiretely encouraged by us in their corrupt practices which is detrimental to the interests of the common man and largely to our nation. By virtue of the help rendered to us in winning the election they expect more and more undue favours from us for their personal gains and personal aggrandisement, in the shape of contracts, places in committees, land grants etc. These favours granted to them have proved more harmful to the common man and the interests of the nation. I feel now it is high time that we curbed these undesirable elements and discouraged them from their dangerous activities."

Continuing, Mr. Manjappa said, "We have accepted democracy whose other alternative is dictatorship as what has happened in Pakistan. To make a success of our democracy, we have to reform ourselves and weed out undesirable and dangerous elements from politics and our society.

"Though we have not attained the anticipated progress in the post-Independence period we could certainly be proud of what little we have achieved. Criticism is helpful and we should welcome it is so far as it guides the politicians in the right direction. In general we work for the development of the community as a whole. But there is also some beneficial work done to individuals, not conscientiously done by us. Criticism emanates only from such persons who cannot win a personal favour or who are jealous of others."

* * *

Minister Manjappa forgets how much disgrace a politician can bring on his party and how much misery he can inflict on the public by imposing vile legislation like the Inam Act which robs the public without payment, and Tenancy Act which robs the owner of his share of produce, and leaves them to the mercy of callous and gestapo type of underlings. Ed.

UNLUCKY NUMBER?

Bloemfontein, capital of the Orange Free State, has one car number that no one wants. There is such a jinx on this number that the authorities flatly refuse to divulge it for fear that they will never again get anyone to allow the number on his car.

The number has already been on four different cars, each of which has been involved in a serious accident.

Car No. 1 was brand new when the number was fitted. Within a few months the car was on the scrapheap!

It was fitted to Car No. 2, which crashed soon afterwards, critically injuring the passengers! It then went to Car No. 3 which overturned within a few days, killing the driver and wrecking the car!

Car No. 4, to which it was only recently fitted, was also new but landed on the scrapheap after a series of uncanny crashes! Now the number is awaiting a new car, but the authorities will still not disclose what the number is.

THE "RATIONALIST".

Sri L. S. Raju, M.A., HONS., B.L., Advocate, Bangalore, writes,

"Please accept my sincere and hearty good wishes on your esteemed journal, "Rationalist" entering its 19th year. I invoke Lord Almighty's choicest blessings on this occasion.

It was only the other day—as it seems,—that after my return from jail on 28-7-54, I sent my felicitation to you on your journal reaching its 15th year. In that letter of mine if my memory serves right, I referred to the encouragement and delight which your journal was giving me during my incarceration for my innocence, love of truth, and straightforwardness.

Almighty God helped me to overcome all obstacles and weaknesses and sustained me in my hour of trial. You have given expressions to this in two of your articles in 1954, under the caption "God is awake, and never sleeps."

My love of truth and the basic and unbounded faith in God for the solution of all ills,—bodily, mental and spiritual, have made me realise for long that God works in mysterious ways, through sources which we, with limited intelligence, may not perceive. My ordeal has convinced me, He is kind and merciful.

I am not exaggerating when I say that your journal of which I have been a reader almost from its inception has not a little contributed to this faith, which I have also inherited from my late grand-father, revered Yati Sreenivasacharya of Lakshmipuram who lived to the Vedic age of more than a century as a holy man.

May God give you long life and your journal continue its useful career under your auspices!"

* * *

Dr. Sumitra Doddana Gowda, Ph.D., M.Ed., Bar-at-law, Bangalore, writes,

"I showed your issue of the paper to some friends who had been to me this morning. They liked it and approved and suggested that if your paper is not read by some of the Ministers, politicians, Government Officials, educational workers, private and public friends such as lawyers, doctors, etc. this issue might be sent as a complimentary copy especially as the issue contains a great editorial of the 19th anniversary of the starting of the very reasonable, pleasant, humourous and instructive "Rationalist."

* * *

The "Rationalist" is grateful for such appreciations from so well-read and accomplished personages.

Editor

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜವಿಜ್ಞಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so." **A Young Civilian.**

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12

LIBRARY EDITION .... „ 8

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." „ 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. „ 4.

Sociology

by Ram Gopal, and G. R. Josyer.

"Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಂ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः. पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ „ ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C „ „ ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

1952 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XIX No. 5 | Monday 17-11-1958 | [Price 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY—G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

ASTROLOGY PROVED

(Continued from last issue.)

The astrologer was arrested under some old vagrancy law which lumped together all fortune-tellers, charlatans, astrologers, crystal-gazers, card-sharks, ramps, etc., as enemies of the public. Being a respectable citizen in all other respects, the astrologer was able to convince the city council that if astrology was valid, then astrologers should be licensed to protect the public from quacks, and competent astrologers from the police. Only if astrology was false did they have a right to arrest a person for practising astrology. He challenged the city council to prove astrology false by giving him a test. So the city council gave him the birth data for several persons, and agreed that if he could rightly judge their character and destiny on the basis of the birth data alone, they would henceforth appoint an examiner and license astrologers. Needless to say, the astrologer won, and he himself was made the first examiner, I took my examination from his successor.

This system of licensing astrologers only if they can pass an examination which guarantees a certain minimum knowledge and proficiency would go a long way toward improving the profession, particularly in India, where there is a fair demand for the services of an astrologer and consequently plenty of room for quacks.

The suggestion for setting up separate departments for astrological studies in Universities is excellent and would greatly improve the profession. The science itself needs a great deal more research than the devoted individuals now experimenting with it have the time or means to conduct, and there is no more appropriate place for such research than the Universities. Even more could be done with a relatively small investment at present, by collecting the results of research and the data on which it is based from all the isolated individuals and groups all over the world, some of whom have spent a life-time on research and have no means for making it available to the astrological world.

In fact one top-rank, open-minded astrologer, scientifically trained in astronomy and statistical analysis, plus an electronic computer, a small staff, and a reasonable endowment could give an enormous impetus to further development in astrological theory and practice. It is difficult to think of another field in which such a small investment could produce such far-reaching results in terms of human welfare. Astrology has already made significant progress not only in personal and family relations, but in contributions to psychology, medicine, sociology, business management, meteorology, political and financial forecasting, agriculture, philosophy and cosmology. With proper research, appropriate examinations and status for professionals, and adequate fees for professional services, astrology could contribute thousands of times as much as it already has to the sum of human happiness!

Peter Hoffman.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

MYSORE UNIVERSITY CONVOCATION

Address by Dr. Sir K. S. Krishnan, KT. D.SC., F.R.S. National Professor of Physics, India.

Your Highness The Chancellor, Mr. Vice-Chancellor, Fellows and Graduates of the Mysore University,

I deeply appreciate the honour of being invited to address this Convocation. Allow me at the outset to express my thanks to His Highness the Chancellor. I have been a teacher for nearly forty years, and a student for an even longer period. And I have been associated closely with more than one University. Any occasion which takes me out to a University is naturally a welcome one to me. When further the occasion brings me to a part of the country so rich in academic traditions as your State is, it has a certain special appeal. In my mind the picture of Mysore is so richly clothed with memories that I cherish, of Samkara, Ramanuja, Madhva and Basava, four of our greatest acharyas, of Vidyaranya and Akshobhya Muni, of Doddacharya and Parakala, which are venerable names indeed, and of philosopher kings like Krishnadeva Raya. Some of them were not of your State, but came here because they found here a congenial atmosphere for their intellectual and academic pursuits. Indeed almost any new intellectual or academic movement in India—with a certain characteristic modesty, we always regarded all new movements as just a renaissance—could from a very early period look to this part of the country for proper nurturing. Sravana-Belgola and Sringeri, Yadugiri, Udipi and Srisaila grew indeed as such nurturing centres, and continue to be such even now—thanks to His Highness your Chancellor and many of his distinguished predecessors. In many parts of the country the word Karnataka is today almost a synonym for the word classical, as for example in music, where it is used generally to contrast it with the Desiya, always to the disadvantage of the latter.

The great academic traditions that I mentioned just now are indeed our common heritage, and their roots go back to a very remote past, and they also extend far beyond the confines of our country. There is no parallel in the world of a continuity of such rich academic traditions, and over such a long period. I shall illustrate it with a typical example.

In the Taittiriya Upanishad there is a convocation address to the outgoing graduates, which is as modern today as it was when it was delivered more than three thousand years ago. The Sanskrit scholars have a felicitous way of expressing this sentiment. The word Purana means just old or ancient. With a genius for deriving new meanings from old words—to which the language also lends itself easily—the scholars would take the word purana to mean also purapi-nava—even more fresh than before. I heard recently one of our ministers derive the word sanatana similarly from sada nutana, i.e., more modern, more fresh, than ever before, would certainly apply appropriately to the Taittiriya convocation address to which I referred just now. It is quoted frequently by our educationists, and indeed there have been few convocation addresses delivered in recent years in which this is not quoted.

My object here is not so much to refer to this address, but to some verses that immediately precede it in the Taittiriya Upanishad. These verses, for some reason, are not so well known, but, in my opinion, they are even more significant academically than the oft-quoted address.

(To be continued.)

The Rationalist

SANSKRIT WISDOM

On Kingship and Government

(Continued)

All subjects should be qualified in the performance of meritorious services.

When a violence has been committed the offender should be caught and handed over to the State.

To the wicked and to enemies of the State the king should ever be ready with punishment. The subjects are to be protected by the king according to *Neeti* or ethical law.

For the convenience of travellers the king should protect the roads. And those who are oppressors of travellers must be carefully repressed.

There should ever be only one leader in a State, never many. And the king should never leave any situation without a leader.

The king should always take such steps as may advance the Arts and Sciences of the country, and should honour every year those who have distinguished themselves in the Arts and Sciences.

The king must personally inspect every year the villages, cities districts, and provinces, and know which subjects are pleased and which oppressed. He should take the side, not of the officers, but of the subjects.

He should dismiss the officer who is accused by one hundred men.

Even the king who is a proficient in all the sciences, and a past-master in state-craft, should never by himself study political interests without reference to Minsters.

The wise Ruler should ever abide by the well-thought-out decisions of counsellors, office-bearers, subjects, and members attending a meeting, not by his own opinions.

The wealth of intelligence is seen to be different in men, according to their various sources of knowledge, revealed wisdom, intuition, knowledge of shastras, inferential reasoning, direct observation, analogies, adventurous instincts, craft, and force.

The monarch who follows his own will is the cause of miseries, and soon gets estranged from his kingdom and alienated from his subjects.

The king who does not listen to the counsels of ministers about things good and bad to the State is a thief in the form of a Ruler, an exploiter of the people's wealth.

If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.

The king should have three characters, that of the autumnal moon to the learned people, that of the summer sun to the enemies, and that of the spring sun to the subjects.

The officers should not envy one another, nor should they get into conflict with one another; for the officers are appointed by the king each to his own post.

They should not do anything that is good to the king but harmful to the people.

The officer is not to do anything without the king's written order. Nor should the king command anything great or small without a written order.

A written document is the best guide, for to err is human. Both the king who commands without writing, and the officer who does anything without written orders are thieves.

The written document with the king's seal is the real king: the king is not a king.

Ministers, princes, and officers who have been entrusted by the king with responsibilities, should submit written reports of their work, once a day, once a month, once a year, and once during many years, (quinquennial).

In ancient times writing was created by God to remind what happened, as the symbol or representative of vocal sounds and tones.

(To be continued.)

G. R. Josyer.

WHAT TO DO

Always we hear the spoilt plaintive cry of the teen-ager: "What can we do; where can we go?"

I can make some suggestions. "Go home!

Paint the woodwork. Mow the lawn. Wash the car. Learn to cook. Scrub some floors. Repair the sink. Build a boat. Get a job!

Your parents do not owe you entertainment. Your village does not owe you recreational facilities.

The world does not owe you a living.

You owe the world something. You owe it your time and energy and your talents.

Help the church, the Red Cross, the Salvation Army. Visit the sick. Assist the poor. And when you have finished,—and are not too tired,—read a book!" X.

THOUGHTFUL SAYINGS

We find ourselves, at mid-century, in a world that is like a drum: strike it anywhere and it resounds everywhere.

* * *

There is one topic forbidden to all well-bred mortals: namely, their diseampers. If you have not slept, or if you have a headache, or leprosy, I beseech you, hold your peace.

* * *

Imagination is what makes you think you're having a wonderful time. You're really only spending money!

* * *

The best argument is that which seems merely an explanation.

* * *

You save a lot of unnecessary conversation if you remember that people aren't going to take your advice unless you are a lawyer or a doctor and charge them for it!

* * *

A little learning is *not* a dangerous thing to one who does not mistake it for a great deal.

* * *

Quite a few people are already working a four-day week. The trouble is that it takes them five or six days to do it.

* * *

You always know which people have found life a bed of roses; you hear them complaining about the thorns.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜವಿಜ್ಞಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

SAYING WRONG THING

How easy it is to say the wrong thing with the best of intentions was brought home by the story which a friend blushingly related over lunch recently.

"How is your wife?" he asked an acquaintance he hadn't seen for years.

"She's in heaven," was the reply.

"Oh, I'm sorry," said my friend. Then he realised that was not the thing to say, and added, "I mean, I'm glad." Finally, he covered up his confusion with, "Well, I'm surprised!" X.

WRITING

A National survey of 25,000 handwriting specimens by an art director in Glasgow, classified according to age, sex and occupations, types of pen used, reveals the following percentages of illegible writers:

Scientists and research workers 23%; schoolmasters 5%; doctors nurses and chiropodists 3 5%;

The most legible writers were secretaries and shorthand typists, while housewifes showed up well in the survey.

PRONUNCIATION

A man who came to the library where I work asked for a copy of "Oranges and Peaches." I eventually discovered that what he really wanted was Darwin's "Origin of species." X.

HIS PROBLEM

A man with a big problem on his mind is Yugoslav Josit Nadj. For the past thirty-two years he has lived with a bullet lodged in his brain.

It got there when he was cleaning his revolver one day. The gun accidentally went off sending a bullet through his eye and into his head. Nadj collapsed writhing on the floor. He was rushed to hospital where doctors removed the eye, and decided, due to complications, to leave the bullet where it was.

Since then Nadj had lived a completely normal life. and suffers only one handicap from the accident—he is only able to sleep two hours a day!

BRIDAL ECONOMY

That a visit to the pawnbroker may actually be a profitable transaction was proved by the young Irishman who walked into a London pawnshop, pawned a valuable camera and went across to the other counter to buy a wedding ring.

The next day he returned with his bride, pawned the ring, redeemed the camera, went outside and photographed her in her wedding dress.

Two hours later the couple came back, pawned the camera and the wedding dress, then departed on their honeymoon!

MURDERING HOSPITALS

It was a good two hours after the scheduled time before the attendant arrived to take me up to the operating theatre. As I was being transferred from my bed to the trolley, I said, "They must be awfully busy this morning; you're so late?"

One of the nurses clapped her hand to the head and groaned, "Oh, it's been *murder* up there."

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit, Mss. Book-collections, or funds for publication of precious ones, will be amply acknowledged.

G. R. JOSYER.
M.A. (HONS), F.R.E.S.
Director.

MYSORE, INDIA.

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"*Hindu*", *Madras*. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." „ 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. „ 4.

Sociology

by Ram Gopal, and G. R. Josyer.

" Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಂ.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः. पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ „ ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C „ „ ೧.

ಶ್ರೀಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂಸಾರಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

1958 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XIX No. 6 | Monday 24-11-1958 | PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY- G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

MYSORE UNIVERSITY CONVOCATION

Address by Dr. Sir K. S. Krishnan, KT. D.SC., F.R.S. National Professor of Physics, India.

(Continued)

These verses report a conference of three rishis. The report is short and crisp, and is complete in just three short sentences. The question is posed as to what is tapas; which obviously is conceded by all the three rishis as the highest ideal. The first rishi to express his view is Rathcetara, and he opines that satyam is the essence of tapas: satyam iti satyavacha rathitharah. The Sanskrit word satyam does not merely connote truthfulness. Yatha drishta artham, hitharoopa vacanam. The contents should be to the best of one's personal knowledge, and the wording of it should be such as to serve the best interests of humanity. Hence satyam would be a lofty ideal indeed, not only for governing the conduct of individuals but also of nations. This has been amply demonstrated by the living example of the Father of our Nation. But obviously even this lofty ideal does not quite satisfy the author of the Upanishad. He added with a characteristcally delicate humour "Remember that Rathitara is a specialist." He qualifies Rathitarah by adding that, he is a "satyavacha"; his speciality is satyam. If you had asked him what is dharma he would still have answered satyam. It is like going to a dentist. Whether it is pain in your throat, or inflammation of your eyes, or upset of your digestion, he would examine the teeth first. In the same sense, according to the author of the Upanishad, satyavacha's first response would always be for satyam!

The next rishi is Paurusisti, who is an even more narrow specialist "Thapa iti thaponityah paurusistih." He is a thaponitya. If you ask him what is tapas, he feels genuinely embarrassed. "Tapas is tapas. By what more appropriate word can you describe it?" It is like asking a physicist "What is electricity?" He would probably give a long lecture and conclude with some statement like this: "You know what I mean. Electricity is electricity."

"Tapa iti taponityah paurusishtih" reports just such an answer.

The third rishi is Naaka, who is Mudgala's son, and is therefore described as Maudgalya. His opinion is given next.

"Swadhyaya pravacane eveti nako Maudgalyah."

Swadhyaya and pravacana, they and they alone, according to him, constitute real tapas. The author of the Upanishad has obviously very pronounced views of his own, and the wording of the report of the conference leaves you in no doubt about his views. While reporting the first two rishis, he goes out of the way to warn the reader that they are the views of narrow specialists, and by implication that they are likely to be biassed. But when he reports Maudgalya he significantly refrains from making any such suggestion. Consistently with the manner in which he introduced the first two speakers to the reader he could have introduced Naka, the third speaker with some such words as this:

"Swadhyaya pravacana niratah nakah Maudgalyah."

He does not do this; on the contrary, he lets him affirm, with great confidence, that swadhyaya and pravacana, and they alone, constitute real tapas.

(To be continued.)

Dr. Sir K. S. KRISHNAN, KT., D.SC., F.R.S., Padmabhushan,

Dr. Sir K. S. Krishnan, National Professor of Physics, Delhi, who came to Mysore and delivered a much admired Convocation Address at the University on the 13th instant, and an equally admired address on Biochemistry to an assemblage of scientists at the Central Food Technological Research Institute, exhibited another facet of his surprising personality on the 14th instant. Accompanied by Sri G. R. Josyer, and Professors Yamunachar and Raghavachar, and Dr. Sheshadri, Director of Archæology, he motored to Seringapatam and offered devotion at the historic temple of Sri Ranganatha, which has survived three dynasties, Vijayanagar, Yadava, and Hyder Ali.

He was received by the temple authorities and Sri T. B. Ethirajulu, M.A., Sub Division Officer, Pandavapura, who was also on visit, and offered worship to the deities.

Proceeding to Melkote, the holy Vyshnavite centre of Southern India, he was garlanded at the Fort gate by the civic leaders, and by the temple priests and the Principal and Pandits of the century old Sanskrit College, near the temple.

The temple was celebrating Saint Nammalwar's Day, and Dr. Sir Krishnan who is as much an adept in religion as he is an adept in science followed the rituals with devoted interest.

He was then taken to the Sanskrit College by the Principal, Sri Vidwan Alwar Thirumaliengar, where he saw many palm-leaf and other manuscripts yet unpublished anywhere, and promised to use his influence in the matter of their publication. Addressing an assemblage which included His Holiness Sri Yatirajaswamy and Sahityaratnam Jaggu Venkatacharyar and other orthodoxy of the place, Dr. Sir Krishnan discoursed for an hour on the historicity and sanctity of Melkote, and on the fascinating beauty of Tamil scriptures in which the philosophy of Srivaishnaviem was enshrined.

On behalf of the enraptured audience H. H. Sri Yatirajaswami who presided, and Principal Alwar Tirumaliengar tendered thanks and expressed grateful appreciation of his services to the cause of Samskrit and of Srivaishnavism.

Taking leave of Melkote with reluctance, Dr. Krishnan and party visited Tondanur where Ramanuja first set foot and established Srivaishnavism in these realms. The two temples in the ancient capital, despite the sign-board designating them "protected monuments", were in a dilapidated condition. Money seems to have been drawn for so-called repairs, and 4 protectors are supposed to keep watch, each at Rs. 100 a month! Yet the temple flooring was unsightly, and broken limbs of stone idols scattered about were picked up by Dr. Krishnan and the Director of Archæology! They saw with the others present how the nation was being cheated by some of its trusted officialdom!

The party returned to Mysore by nightfall, whereafter the energetic Registrar of the University, Professor Mallikarjunappa, escorted the scientist-scholar to fulfil other overdue engagements.

ಯಜುರುಪಾಕರ್ಮ ೦–೪–೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೪–೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೦—೪—೦.

Life of Saint Anantarya, in English and Hindi. 1—0—0.

The Rationalist

A PLEASANT FUNCTION

The Mandayam Sreevaishnava Seva Mandali, founded recently in Mysore for the welfare of the community, in order to interest the ladies and young people in the movement, organised a Ladies Day and Music and Literary Competitions and Prize Distribution on the 15th afternoon. It was largely attended and the competitions evoked keen interest among young Mandayams in Mysore and outside.

At the Ladies' gathering the secretaries explained the need and the objects of the organisation. A Ladies' Committee was formed consisting of the following: Srimati M. N. Yaggamma, Chairman (and ex-officio Vice-President), and Smt. M. A. Yaggamma, Smt. G. Singaramma, Smt. K. Vengadamma, Smt. K. J. Tiruvengadamma, and Smt. A. N. Vedavalli, as members.

Sri G. R. Josyer, M.A., F.R.E.S., presided over the public gathering, and after Invocation, and music, the Report was presented by Sri Kavi-kiran M. V. Krishnaswamy, B.A. An interesting display of Yogasana by Sri M. C. Kumar was highly appreciated. Cups and silver medals and certificates were distributed by the Chairman to the prize winners, and Sri M. V. Krishnaswamy delivered a message to the prize-winners.

In the course of the Presidential speech Sri G. R. Josyer observed,

ಮಹಿಳೆಯರೆ ಹಾಗೂ ಮಹನೀಯರೆ:

ಮೈಸೂರಿಲ್ ೧೫೦ ವರ್ಷಗಳಿರುಂದು ನೂರಾರ್ ಮಂಡಯಂ ಕುಟುಂಬಂಗಳ್ ವಸಿತ್ತುಕ್ಕೊಂಡಿರುಂದಾಲುಂ ಅವರಹಳ್ ಸಮುದಾಯತ್ತಿ ಕ್ಷೇಮತ್ತಿರ್ಕಾಹ ಒರಿಡಂ ಶೇರ್ನ್ದ ಪ್ರಯತ್ನಿಪ್ಪದರ್ಕು ಇದುವೇ ಆರಂಭವೆನ್ರುಶೊಲ್ಲಲಾಂ. ಇನ್ದ ಸಂದರ್ಭತ್ತಿಲ್ ಮಂಡಯಂ ಸಮುದಾಯತ್ತಿ ಉನ್ನತ್ತಿಯೈ ಪ್ಪತ್ತಿ ಕೊಂಚಂ ಪರಿಶೀಲಿಪ್ಪದ್ ಸಾಧುವಾಯಿರುಕ್ಕುಂ.

೧೧೫೩ ನ್ರಾಂ ಸಂವತ್ಸರತ್ತಿಲ್ ಶ್ರೀರಂಗಪಟ್ಟಣತ್ತಿರ್ಕು ಸಮೀಪತ್ತಿ ಕಿರಂಗೂರಿಲ್ ಅನಂತಾರ್ಯ ಎಂಬವರ್ ಉದ್ಭವಿತ್ತಾರ್. ಇವರ್ ವ್ಯಾಸಂಗತ್ತೈ ಮುಡಂಗಿ ಪ್ರವರ್ಧಮಾನರಾಯ್, ಶ್ರೀರಂಗತ್ತಿಲಿರುಂದ ಉಡೈಯವರಾಲ್ ಅಕರ್ಷಿಕ್ಕಪ್ಪಟ್ಟ ಅವರಿಡಕ್ ವಂದು ಶೇರ್ನ್ದಾರ್. ಒರುನಾಳ್ ಉಡೈಯವರ್ ತಿರುವಾಯ್ಮೊಳಿ ಕಾಲಕ್ಷೇಪಂ ಸಾದಿತ್ತುಕ್ಕೊಂಡಿರುಕ್ಕುಂ ಪೊಳುದು ತಿರುಪತಿ ಶ್ರೀನಿವಾಸರೈಪ್ಪತ್ತಿ ಮಹಿಳ್ನ್ದಾ ತಮ್ ಶಿಷ್ಯರ್ಹಳಿಲ್ ಎವರಾವದು ತಿರುಪತಿಯಿಲ್ ನೆಲೈತ್ತು ಶ್ರೀನಿವಾಸರುಕ್ಕ್ ಪುಷ್ಪಕೈಂಕರ್ಯಂ ಪಣ್ಣುವಾರೊ ಎನ್ನು ಕೇಳ್ಕ ಒರುವರುಂ ಮುನ್ವರವಿಲ್ಲೈ. ಉಡೈಯವರ್ ಮ್ಲಾನ ಮುಖರಾಹ ಅನಂತಾರ್ಯರ್ ಎಳುನ್ದ್ ತಾಂಪೋಯಿ ಗುರ್ವಾಜ್ಞೈಯೈ ಸಾಲಿಪ್ಪದಾಹ ತೆರಿವಿತ್ತಾರ್. ಉಡೈಯವರ್ ಸಂತೋಷಿತ್ತು "ಅನಂತ ಆಣ್ ಪಿಳ್ಳೈ" ಎನ್ರು ಅವರೈ ಶ್ಲಾಘಿತ್ತಾರ್. ಅನ್ದ "ಅನನ್ತ ಆಣ್ ಪಿಳ್ಳೈ" ಎನ್ಗಿಡ ಶಬ್ದಂ ಇಪ್ಪೊಳುದು "ಅಣ್ಣಾಂ ಪುಳ್ಳೈ" ಎನ್ರ್ ಆಯಿರುಕ್ಕಿರದು.

ಅನನ್ತಾರ್ಯರ್ ತಿರುಪತಿಕ್ಕ್ ಶೆನ್ರ್ ಪುಷ್ಪಕೈಂಕರ್ಯತ್ತಿಲ್ ನಿರತರಾಯ್ ಒರುನಾಳ್ ಸಕುಟುಂಬರಾಯ್ ಜಲತ್ತ್ರುಕ್ಕಾಹ ಕಣಂ ವಟ್ಟಕ್ಕೊಂಡಿರುಂದಾರ್. ಇವರ್ ಗುದ್ದಲಿಯಿಡ್ ಮಣ್ ಅಗೆಯ ಇವರ್ ದೇವಿಯಾರ್ ವಾಣಿಯಿಂದು ಮಣ್ಣೈಕೊಂಡು ದೂರಕೊಟ್ಟ ವರುವಾರ್. ಇವರ್ಗಳುಡೈಯ ಶ್ರಮತ್ತೈ ಪಾರ್ತ್ ಒರು ಯುವಕರ್ ವನ್ದ ಅನಂತಾರ್ಯರುಕ್ಕ್ ಉದವಿ ಶೈವದಾಯ್ ನಿರ್ಬಂಧಿಕ್ಕ ಅನಂತಾರ್ಯರ್ ಭಗವತ್ಕೈಂಕರ್ಯತ್ತೈ ಕಂಕೈಯಾಲೆಯೆ ಶೆಯ್ಯವೇಣಮೆಂಗಿರ ಸಂಕಲ್ಪತ್ತಾಲ್ ಯುವಕನೈ ತೊರತ್ತಿನಾರ್. ಪಿರಗ್ ಇವರ್ ದೇವಿಯಾರ್ ಮಣ್ಣೈಕೊಟ್ಟ ಶುರುಶುರುಕ್ಕಾಹ ವರುವದೈಪಾರ್ತ್ ಇದೆನ್ನ ಎನ್ನು ಕೇಳ್ಕ ಅಂದಯುವಕ ತಂವಾಣೆಯೈ ಕೊಂಡು ಪೋಯಿ ಮಣ್ಣೈ ಕೊಟ್ಟ ಸಹಾಯಂ ಶೆಯ್ವುದಾಹ ತೆರಿವಿಕ್ಕ, ಕುಪಿತರಾಯ್ ಅಟ್ಟಿಕ್ಕೊಂಡು ಪೋಯಿ ತಮ್ ಕೈಯಿಲಿರುಂದ ಗುದ್ದಲಿಯಾಲ್ ಯುವಕನೈ ಓಟ್ಟಿನಾರ್. ಅನ್ನೈಯ ದಿನಂ ಸಂಧ್ಯೈ ಕೈಂಕರ್ಯಪರಾಳ್ ಕೋಯಿಲ್ ಸನ್ನಿಧಿಯೈ ಚೇರ್ನ್ದ ಪಾರ್ಕ ಪೆರುಮಾಳ್ ಗಲ್ಲತ್ತಿಲಿರುಂದು ರಕ್ತಂ ಪೆರುಹಿಕ್ಕೊಂಡಿರುಂದದ್. ಆರ್ಚಕಾದಿಹಳ್ ಸಂಭ್ರಾಂತಾಳಾಯ್ ಪಚ್ಚಕರ್ಪೂರತ್ತೈ ಶಾತ್ತಿ ರಕ್ತತ್ತೈ ನಿರುತ್ತಿನಾರ್. ಅಪ್ಪೊಳುದಿರುಂದು ಇದುವರೈಯಿಲ್ ಶ್ರೀನಿವಾಸನುಕ್ಕ್ ಪಚ್ಚಕರ್ಪೂರತ್ತೈ ಶಾತ್ತುವದ್ ಪದ್ಧತಿಯಾಯ್ ಶ್ರೀಪಾದರೇಣು ರೂಪಮಾಹ ಭಕ್ತಾಳುಕ್ಕುಂ ವಿನಿಯೋಗಮಾಹುಂಬರದ್. ಅನಂತಾರ್ಯರ್ ತಾಂ ಅಡಿತ್ತ ಯುವಕರ್ ಪೆರುಮಾಳ್ ಎನ್ರ್ ತೆರಿಂದ್ ಕ್ಷಮಾಪಣಂ ಕೇಟ್ಟುಕ್ಕೊಂಡಾರ್. ಇಪ್ಪಡಿ ಅನನ್ದಾಮ್ ಪಿಳ್ಳೈಹಳ್ ಆರಂಭಂ ತೊಳಾಯಿರಂ ವರ್ಷತ್ತಿಲಿರುಂದ್.

ತತ್ಕಾಲತ್ತಿಲ್ ಚಿದಂಬರತ್ತಿಲಿರುಂದ ಗೋವಿಂದರಾಜರ್ ಕೋಯಿಲೈ ಚೋಳರಾಜ ನಾಶಂಶೈಯ ಅಂದವಿಗ್ರಹತ್ತೈ ಉಡೈಯವರ್ ಕೊಂಡುವಂದ್ ಕೀಳ್ ತಿರುಪತಿಯಿಲ್ ಪ್ರತಿಷ್ಠಿತ್ತ್ ಅಂದ

ಕೈಂಕರ್ಯ ಪರಾಳುಕ್ಕಾಹ ಇಳೆ ಮುಂಡಯಂ ಎನ್ನು ಒರು ಗ್ರಾಮತ್ತೈ ಸ್ಥಾಪಿತ್ತಾರ್.

ಕಾಲಕ್ರಮತ್ತಿಲೆ ಅನಂತಾರ್ಯರ್ ವಂಶತ್ತರಾನ ಗೋವಿಂದರಾಜ ಒಡೆಯರ್ ಎನ್ರವರ್ ಮಹಾ ವಿದ್ವಾಂಸರಾಯ್ ಆನೆಗೊಂದಿ ರಾಜ ಕೃಷ್ಣರಾಯರ್ ಸಭೆಯಿಲ್ ಪ್ರತಿವಾದಿಹಳೈ ಜಯಿತ್ತು ಕೃಷ್ಣರಾಯ ಪುರಮೆನ್ರ ಗ್ರಾಮತ್ತೈ ಸಂಪಾದಿತ್ತಾರ್. ಅದುವೆ ಶಿಲನಾಳ್ ಪಿರಗ್ ಮುಂಡಯಂ ಎನ್ರು ಪೇರ್‌ಪೆತ್ತ ಮುಂಡಯಂ ಅನಂದಾಣ್ಪಳೈ ಹಳುಕ್ಕ ಜನ್ಮಸ್ಥಳ ಮಾಯ್ ವಳಂಗುಹಿರದು.

ಅನಂತರಂ ಅಪ್ಪೈಯಾಚಾರ್ ಎಂಬವರ್ ೧೫೫೯ ಲ್ ಆನೆಗೊಂದಿ ಶಿವರಾಯನಿರುಂದು ಮಾಚನಹಳ್ಳಿ ಎಂಗಿರ ಗ್ರಾಮತ್ತೈ ಸಂಪಾದಿತ್ತ್ ಅದರ್ಕ್ ರಾಮಾನುಜಪುರಂ ಎನ್ರು ಪೇರ್‌ವೆಕ್ಕ ಆಕ್ಕಾಲತ್ತಿಲಿರುಂದು ಅಂಗೆ ವಳರ್ನ್ದವರ್‌ಹಳ್ ರಾಮಾನುಜಪುರಂ ಅನಂದಾಣ್ಪಳೈ ಹಳ್ ಎನ್ರು ಪೇರ್‌ಪೆತ್ತಾರ್.

ಇಪ್ಪಡಿ ಅನಂದಾಣ್ಪಳೈಹಳ್ ನಾನೂರು ವರ್ಷಂಗಳಿರುಂದ್ ಮುಂಡಯಂ ಅನಂದಾಣ್ಪಳೈಹಳೆನ್ನುಂ ರಾಮಾನುಜಪುರಂ ಅನಂದಾಣ್ಪಳೈಹಳೆನ್ನುಂ ರೆಂಡು ಶಾಖೈಹಳಾಯ್ ವಳಂಗಿಕ್ಕೊಂಡು ವಂದಾರ್.

೧೭ ವದು ಶತಮಾನತ್ತಿಲ್ ಮುಂಡಯಂ ತಿರುಮಲೈಯ್ಯಂಗಾರ್ ಎನ್ರವರ್ ಮಹಾರಾಜ ಚಿಕ್ಕದೇವರಾಜ ಒಡೆಯರುಕ್ಕು ವಿದ್ಯಾಗುರುವಾಯ್ ನಂತರಂ ಅವರ್ ಮಂತ್ರಿಯಾಯ್ ಅವರುಕ್ಕ್ ಶ್ರೀವೈಷ್ಣವನಿಷ್ಠೈಯೈ ಉಂಡಾಕ್ಕಿ "ಚಿಕ್ಕದೇವರಾಜ ಬಿನ್ನಪಂ" ಎಂಗಿರ ದಿವ್ಯ ಗ್ರಂಥತ್ತಿರ್ಕ ಕಾರಣರಾನಾರ್.

ಸುಮಾರ್ ಇರಂಡ್ ನೂರು ವರ್ಷಂಗಳ್‌ಕ್ಕು ಮುಂ ಶ್ರೀರಂಗಪಟ್ಟಣತ್ತಿಲ್ ರಾಜರ್‌ಹಳ್ ಅಬಲರಾಯ್ ನವಾಬ್ ಹೈದರಾಲಿಯುಂ ಟಿಪ್ಪುಸುಲ್ತಾನುಂ ಪ್ರಬಲರಾಹ ಮಹಾರಾಣಿ ಲಕ್ಷಮ್ಮಣ್ಣಿ ಎಂಗಿರ-ವೀರಮಣಿ ನವಾಬರ್‌ಕ್ಕು ಪ್ರತಿಯಾಹ ಮದ್ರಾಸಿಲಿರುಂದ ಇಂಗ್ಲೀಷರ್‌ಹಳೋಡು ಸಂಧಾನಂ ಶೆಯ್ವದರ್ಕಾಹ ಅಪ್ತರಾಯ್ ಯಾರುಂ ಮುಂವರಾಮಲಿರುಕ್ಕ ಮುಂಡಯಂ ತಿರುಮಲಾರ್ಯರ್ ನಾರಾಯಣಾರ್ಯರ್ ಎಂಬ ಸಹೋದರರ್‌ಹಳೈ ಪ್ರಾರ್ಥಿತ್ತಾಳ್. ಅವರ್ ಪ್ರಾಣಭಯಂತೋರನ್ದ ಪಶ್ಚಿಮಪುತ್ರಾದಿಹಳೆಯುಂವಿಟ್ಟು ಮುಪ್ಪದು ವರ್ಷಂ ಭಗೀರಥ ಪ್ರಯತ್ನಂ ಪಣ್ಣಿ ಸುಲ್ತಾನರ್ ನಾಶತ್ತ್ಕ್ಕುಂ ಯದುವಂಶತ್ತಿರ್ ಜೇರ್ನ್ದೋದ್ಧಾರತ್ತುಕ್ಕುಂ ಸಾಧಕರಾನಾರ್. ಇವರೀರ್ವರುಂ ರಾಣಿಯಿರ್ ಪರಮಾಹ ಇಂಗ್ಲೀಷರಿಡಂ ಪೋನವಿಷಯಂ ತಿರಿನ್ದಉಡನ್ ಸುಲ್ತಾನರಿಲಿರ್‌ಂದ್ ಅವರ್‌ಹಳುಕ್ಕು ನೇರಿಟ್ಟ ವಿಘಾತಂಗಳ್ ಚರಿತ್ರೆಗಳಿಲ್ ಇಪ್ಪಡಿ ವರ್ಣಿಕ್ಕಪ್ಪಟ್ಟಿರಕ್ಕಿರದು.

"ಈ ಸಂದರ್ಭದಲ್ಲಿ ಟಿಪ್ಪುವಿಗೆ ತಿರುಮಲರಾಯರು ಮಹಾರಾಣಿಯವರ ಕಡೆ ಬ್ರಿಟಿಷರೊಡನೆ ಪಿತೂರಿಮಾಡುತ್ತಿದ್ದರೆಂದು ತಿಳಿಯಬರಲು ಅವನು ಅವರನ್ನು ಕೊಲ್ಲಲು ಜನರನ್ನು ಏರ್ಪಡಿಸಿ, ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿ ತನ್ನ ಕಡೆಯ ಅಧಿಕಾರಿಗಳಿಗೆ ತಿರುಮಲರಾಯರ ಬಂಧುವರ್ಗದವರೆಲ್ಲರನ್ನೂ ಬೇಡಿಹಾಕಿ ಜೈಲಿನಲ್ಲಿಡಿಸಬೇಕೆಂದು ಹೇಳಿ ಕಳಿಸಿದನು. ಇದರಂತೆ ಪಟ್ಟಣದ ಸುತ್ತಮುತ್ತಲಿನ ಅಗ್ರಹಾರಗಳಲ್ಲಿಯೂ ಮಂಡ್ಯ ಮುಂತಾದ ಸ್ಥಳಗಳಲ್ಲೂ ಇದ್ದ ೭೦೦ ಮನೆಗಳ ಗಂಡಸರು ಹೆಂಗಸರುಗಳನ್ನು ಹಿಡಿದು ಜೈದಿನಲ್ಲಿಟ್ಟು ನಾನಾ ವಿಧವಾಗಿ ಹಿಂಸೆಮಾಡಿದರು. ಟಿಪ್ಪುವು ಶ್ರೀರಂಗಪಟ್ಟಣಕ್ಕೆ ಹಿಂತಿರುಗಿ ಬಂದ ಮೇಲೆ ಇವರುಗಳೆಲ್ಲರನ್ನೂ ತೋಪಿನ ಬಾಯಿಗೆ ಕಟ್ಟಿಯೂ, ಶೂಲಕ್ಕೆ ಹಾಕಿಯೂ, ಕತ್ತಿಯಿಂದ ತಲೆಗಳನ್ನು ಕಡಿದೂ, ಕತ್ತುಗಳನ್ನು ಕಿವಿಚಿಯೂ, ಆನೆಗಳ ಕಾಲಿಗೆ ಕಟ್ಟಿಯೂ, ಹುಲಿಗಳ ಬೋನಿಗೆ ಸೇರಿಸಿಯೂ, ನದಿಯಲ್ಲಿ ತಳ್ಳಿಯೂ ನಾನಾವಿಧವಾಗಿ ಕೊಂದುಹಾಕಿದರು."

ಮಹಾರಾಣಿ ಲಕ್ಷಮ್ಮಣ್ಣಿ ತಿರುಮಲಾರ್ಯರುಕ್ಕ್ ಮೈಸೂರ್ ಪ್ರಧಾನಪದವಿಯೈ ಶಾಶ್ವತಮಾಹ ಕುಡುಕ್ಕುವೇಣುಮಾಹ ಭಾವಿಕೆಯುತ್ತಿರುಂದಾಳ್. ಆನಾಲ್ ಇಂಗ್ಲೀಷ್‌ವಾಳ್ ಅವರೈ ಕಟ್ಟಿ ಶೀರ್ಕಾಮಲ್ ಪೂರ್ವೈಯನುಕ್ಕು ಮಂತ್ರಿಪದವಿಯೈ ಕೊಡುತ್ತು ದ್ರೋಹಂ ಶೈದಾರ್. ಆದನಾಲ್ ಅಂದ ಸಹೋದರರ್ ಕೀರ್ತಿಕ್ಕೆಕುವಾಹ ವಿಲ್ಲೈ. ಅದರ್ಕ್‌ಪಿರಹ್ ಇನ್ದ ೧೫೦ ವರ್ಷಂಗಳಿಲ್ ಮುಂಡಯಂ ಸಮುದಾಯತ್ತೀರ್ ಮಹನೀಯರ್‌ಹಳ್. ಮೈಸೂರು, ಬೆಂಗಳೂರ್, ಮದ್ರಾಸ್ ಹಳೆಲ್ ಅನೇಕಮಾಯ್ ಪೇರ್ಪೆತ್ತಿರುಕ್ಕಿರಾರ್.

ವಿದ್ವಾನ್ ಅನಂದಾಳ್ವಾರ್ ಎಂಬವರ್ "ವೇದಾಂತ ವಾದಾವಳಿ" ಎನ್ರ ಗ್ರಂಥತ್ತೈ ನಿರ್ಮಿತ್ತ್ ಕೀರ್ತಿ ಶೇಷ ರಾಯಿರುಕ್ಕಿರಾರ್. ಜೋಶ್ಯ ಶಿಂಗ್ಲಾಚಾರ್ಯರುಂ ಗೋಮಠಂ ಶ್ರೀನಿವಾಸ ಜೋಸ್ಯರುಂ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ್ ಸಭೆಯಿಲ್ ವಿರಾಜಿತ್ತಿರುಂದಾರ್. ಇಪ್ಪಾಲ್ ನೂರು ವರ್ಷಂಗಳಿಲ್ ಮುಂಡಯಂ ಸಮುದಾಯತ್ತಿನ್ ನಾನಾ ಮಹನೀಯರ್‌ಹಳ್ ನಾನಾ ವಿಧಮಾನ ಮೇಲ್ಕೈಯೈ ಅಡೆನ್ದು ಕೀರ್ತಿಶೇಷರಾಯಿರುಕ್ಕಿರಾರ್. ಅವರ್‌ಹಳೈ ಇನ್ದ ಸಂದರ್ಭತ್ತಿಲ್ ನಿನೈಪ್ಪದ್ ನಮ್ ಕರ್ತವ್ಯಮಾಯಿರುಕ್ಕಿರದ್.

ಮದ್ರಾಸಿಲ್ ಯೋಗಿನಾರ್ಥಸಾರಥಿ ಅಯ್ಯಂಗಾರ್, ವಕೀಲ್ ಕೃಷ್ಣಸ್ವಾಮಿ ಅಯ್ಯಂಗಾರ್, ಮುನ್ನಿ ಶಿಂಗಲಾಚಾರ್, ದಿವಾನ್ ಬಹದೂರ್ M. O. ಪಾರ್ಥಸಾರಥಿ ಅಯ್ಯಂಗಾರ್, ರಾವ್ ಬಹದೂರ್ M. ರಂಗಾಚಾರ್ಯ, ದಿವಾನ್ ಬಹದೂರ್ M. A. ಪಾರ್ಥಸಾರಥಿ ಅಯ್ಯಂಗಾರ್, ರಾವ್‌ಬಹದೂರ್ M. A. ತಿರುನಾರಣಾಚಾರ್, M.A.M.L. ಆಟರ್ನಿ ಅಳಶಿಂಗರಾಚಾರ್, ರಾಯ್‌ಸಾಹೇಬ್ R. A. ಶ್ರೀನಿವಾಸ್ಯೈಯ್ಯಂಗಾರ್, M. A. ಆನಂದಾಳ್ವಾರ್, ಬ್ರಹ್ಮವಾದಿ ಅಳಸಿಂಗ್ರಾಚಾರ್, ವಾಸು ಶ್ರೀನಿವಾಸ್ಯೈಯ್ಯಂಗಾರ್, ದೇವಶಿಖಾಮಣಿ ಅಳಶಿಂಗ್ರಾಚಾರ್ : ಬೆಂಗಳೂರಿಲ್ ಶ್ರೀ M. T. ನಾರಣೈಯ್ಯಂಗಾರ್, ರಾವ್‌ಬಹದ್ದೂರ್ ರಾಜಶಿಲ್ಪ ವಿಶಾರದ R. ನರಸಿಂಹಾಚಾರ್, M. A. ನಾರಣೈಯ್ಯಂಗಾರ್, ಕಲ್ಕಿ M. T. ನರಸಿಂಹೈಯ್ಯಂಗಾರ್, M. B. ಶ್ರೀನಿವಾಸ್ಯೈಯ್ಯಂಗಾರ್, M.B. ವರದರಾಜೈಯ್ಯಂಗಾರ್, S. G. ನರಸಿಂಹಾಚಾರ್, S. G. ಗೋವಿಂದರಾಜೈಯ್ಯಂಗಾರ್, ರಾವ್‌ಬಹದೂರ್ M. A. ರಂಗಸ್ವಾಮಿ : ಮೈಸೂರಿಲ್ ಪುಸ್ತುಕಂ ತಿರುಮಲಾಚಾರ್, ಪೆರಿಸ್ವಾಮಿ ತಿರುಮಲಾಚಾರ್, M. A. ಶಿಂಗಲಾಚಾರ್, M. D. ನಾರಣೈಯ್ಯಂಗಾರ್, ಅಪ್ಪಲಾಚಾರ್ ಸ್ವಾಮಿ, ಗೋಮಠಂ ಶ್ರೀನಿವಾಸ ಜೋಸ್ಯರ್, R. ತಿರುನಾರಣೈಯ್ಯಂಗಾರ್, ದೇವಶಿಖಾಮಣಿ ರಾಮಾನುಜೈಯ್ಯಂಗಾರ್; ಮೇಲ್ಕೋಟೆಯಿಲ್ ಶ್ರೀ ಅಳ್ವಾರ್‌ಸ್ವಾಮಿ, ಅಯ್ಯಾಪಾಟರ್ ಸ್ವಾಮಿ, ರಾಮಾನುಜಪುರಂ ಅಯ್ಯನೈಯ್ಯಂಗಾರ್ ಸ್ವಾಮಿ, ಕುಟ್ಟಿಯತ್ತಂಬಿಸ್ವಾಮಿ, ಆಸೂರಿ ಜೀಯರ್ ಸ್ವಾಮಿ, ತರ್ಕತೀರ್ಥ ಲಕ್ಷ್ಮೀಕಾಂತಾಚಾರ್, ಸಾಹಿತ್ಯರತ್ನಂ ಜಗ್ಗು ವೆಂಕಟಾಚಾರ್,

ಇಪ್ಪಡಿ ನಮ್ ಸಮುದಾಯತ್ತಿ ನುಹನೀಯರ್‌ಹಳ್ ಅನೇಕರ್ ದೀಪಪ್ರಾಯರುಯುಂ ಸ್ತಂಬಪ್ರಾಯರಾಯುಂ ಶಿಖರಪ್ರಾಯರಾಯುಂ ವಳಂಗಿ ಸಮುದಾಯತ್ತಿ ಪೇರೈ ಕಾಪ್ಪಾತ್ತಿಕೊಂಡು ವಂದಿರುಕ್ಕಿರಾರ್. ಅಪ್ಪಡಿಯೆ ಸಮುದಾಯತ್ತಿ ಸ್ತ್ರೀಯರ್‌ಹಳುಂ ಪುರುಷರ್‌ಹಳುಕ್ಕ್ ಮಾತೆಹಳಾಯುಂ ಕುಟುಂಬಂಗಳಾಯುಂ ಒತ್ತುಮೆಯಾಯ್ ಪೆರ್ಕತ್ತು ಕಾಪ್ಪಾತ್ತಿಕೊಂಡು ವಂದಿರುಕ್ಕಿರಾರ್.

ಪ್ರಕೃತಂ ಸಮುದಾಯಂ ದೇಶವಿದೇಶಂಗಳಿಲೆಯೆಲ್ಲಾಂ ಚದರಿ ಸಮುದಾಯದೃಷ್ಟಿಯೆ ಕಾಲಕ್ರಮೇಣ ಕವಂಪ್ಪೋಹುಂಪಡಿತೋನ್ನು ಹಿರದು. ಅದರ್ಕಾಹ ನಮ್ ಪೂರ್ವ ಚರಿತ್ರತ್ತೈ ಮರಕ್ಕಾಮಲ್, ತೊಳಾಯಿರಂ ವರ್ಷಗಳಿರುಂದು ವಳಂದುವಂದ ಸಮುದಾಯ ವೃಕ್ಷಂ ಇನ್ನುಂ ತೊಳಾಯಿರಂ ತೊಣ್ಣೂರಾಯಿರಂ ವರ್ಷಂಗಳ್ ಚಿರಸ್ಥಾಯಿಯಾಯ್ ಇರುಂದು, ನಮುಕ್ಕುಂ ದೇಶತ್ತುಕ್ಕುಂ ಪುಷ್ಪಫಲಂಗಳೈ ಕೊಡುತ್ತು ಉಪಕಾರಕಮಾಯ್ ಶೋಭಿಕ್ಕವೇಣುಮೆನ್ರು ಇಂದ "ಮಂಡಯಂ ಶ್ರೀ ವೈಷ್ಣವ ಸೇವಾ ಮಂಡಲಿ" ಎಗಿರ ಸಭಿಯೈ ನಾಟಿಯಿರುಕ್ಕಿರದು. ಇತ್ತೈ ಅಂದ ಉದ್ದೇಶಂ ಸಫಲಮಾಹುಂ ಪಡಿ ನೀಂಗಳ್ ಒವ್ವೊರುವರುಂ ಅದರವೋಡು ಪ್ರಯತ್ನಿಕ್ಕವೇಣುಮಾನಾದ್ ಉಂಗಳ್ ಭಾರಮೆನ್ರು ಸೂಚಿತ್ತ್ ಅಪ್ಪಡಿ ನೆರವೇತ್ತುಂಪಡಿ ಅನುಗ್ರಹಿಕ್ಕವೇಣುಮೇನ್ರ್ ವೆರುಮಾಳೈ ಪ್ರಾರ್ಥಿತ್ತ್ ಇಂದ ಸಂಗ್ರಹ ಭಾಷಣತ್ತೈ ಮುಡಿಕ್ಕಿರೇನ್.

After a vote of thanks and prasada-viniyogam the interesting function came to a successful close.

MANDAYAM SRIVAISHNAVA SEVA MANDALI, MYSORE.

DEEPAVALI LITERARY COMPETITIONS, 1958.

Names of Winners

Essay-writing Competitions:

1. English Section: First Prize—Srimati Praphulla Ramaswamy, Mysore, for "Our National Flag". Second Prize—Kumari "Kalamalini" of Mysore, for "Ethics of Ahimsa".

2. Kannada Section:

First Prize—Sri. M. V. Narayan, B.Sc., Mysore, for "Bharatada Rashtrabhashe".

Second Prize—Kumari G. Pushpavalli, Mysore, for "Bharateeya Jananga".

Third Prize—Kumari M. B. Rukmini Bangalore, for "Managuru Gandhiji".

Special Prize—Sri S. Ramakrishnan, Mysore, for "Bharatada Rashtrabhashe".

Short Story Writing:

First Prize—Kumari M. B. Rukmini, Bangalore, for "Echchetta Neralu".

Second Prize—Kumari M. B. Thangamma, Bangalore, for "Kamadahana".

Third Prize—Srimati K. J. Thiruvengadamma, Mysore, for "Dukkha".

Drama Scripts:

First Prize—Kumari Kalamalini, Mysore, for "Aliyandiru Bartare". Second Prize (Ties)—Srimati Indira Jayaraman, Mysore, for "Manavana Manassu", and Kumari M. C. Ramananda, Mysore, for "Guhapperumal".

Poetry:

Second Prize—Kumari G. Pushpavalli, Mysore, for "Anathe".

Special Scripts:

Special Prize—Sri A. Srinivasiengar, Mysore, for "Soul and God Relation".

Children's Section:

First Prize—Sri M. V. Prakash, Mysore. for the Short Story "Rayara Kudure Savari".

MUSIC

Vocal: Senior—First prize: Kumari G. Pushpavalli. Second prize: Kumari M. A. Leela. Third prize: Kumari M. K. Saraswathi. Junior—Special prize; Kumari G. Sridevi.

Veena: Senior—First prize: Srimati G. Rajalakshmi. Second prize: Kumari R. Rangamani. Junior—First prize: Kumari M. B, Padma. Second prize: Kumari M. K. Saraswathi. Third prize: Kumari G. Sridevi.

Devaranama: First prize: Srimati G. Rajalakshmi. Second prize: Kumari G. Pushpavalli. Third prize: Kumari M. K. Saraswathi.

Film Hits: First prize: Srimati G. Rajalakshmi. Second prize: Kumari G. Sridevi. Third prize: Kumari M. K. Saraswathi.

Children's Section: First prize: Kumari G. Ratnaprabha, for Veena.

Special prizes: Film Hits: Kumari M. K. Jayasri. Kumari P. Rama.

Devaranama: Kumari M. K. Jayasri.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor. **Modern Review, Calcutta.**

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so," **A Young Civilian.**

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... " 8

History of Mysore and the Yadava Dynasty

by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"

"Hindu", Madras. Rs. 8/-

Great Speeches and Writings of Ingersoll

"The finest orator of the English Tongue." „ 10.

Shakespeare's Othello

Edited by Ram Gopal, Bar-at-law,
with copious introduction and notes. „ 4.

Sociology

by Ram Gopal, and G. R. Josyer.

" Most Interesting work". Sir J. C. Bose. 3.

ಶ್ರುತಪ್ರಕಾಶಿಕಾಸಹಿತ ಶ್ರೀಭಾಷ್ಯಂ. ಶ್ರೀಮದ್ರಾಮಾನುಜೀಯಮ್.

Excellent edition in Telugu letters. 12.

महोत्सवप्रयोगः वार्षिकब्रह्मोत्सवविधानं, पांचरात्रागमानुसारि ३.

उत्सवसंग्रहः. पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

National Girls' High School.

100 Feet Road, Mysore.

All the 3 High School Classes

Qualified Lady Teachers

1958 RESULTS:

40 Sent up:

20 E. C. P. S. 2 in First Class.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XIX No. 7 | Monday 1-12-1958 | [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY - G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

QUEER RECORDS

ARE THEY WORTH IT?

After being entombed for ten days in a pit on the banks of the River Jumna, New Delhi, a twenty-year-old Hindu holy man was dug out alive, but uncoscious, the other day.

He had sealed himself in the five-foot-deep pit to meditate and pray for world peace, he said.

This was just one of the many strange endurance tests that have been reported recently.

For a principle, a fifty-one-year-old Irishman staged a six-day hunger strike: he claimed he was victimised by the Irish Republic's post office, which sacked him. After six days on nothing but cigarettes and water, he was admitted to hospital.

It was for a half-crown bet that three Oxford undergraduates walked from the Cafe de Paris in Oxford to the Cafe de Paris in London. They covered the fifty-five miles in less than twenty hours, so beating the record set up by three rival students.

Some more students, this time from Isleworth teachers' training college, spent five days and nights talking their heads off to set up a world talking record recently.

A twenty-one-year-old history student, Gwyn Edwards, reckoned it would take him twelve hours to say all he had on his mind.

Fantastic endurance tests are also being carried out in the dancing world. Last year a male jive expert kept at it for twenty-four hours non-stop at a night-spot in Soho, London. He had numerous partners.

And in Port Elizabeth, South Africa, blonde Miss Hirim Rudman hopped for four hours barefoot in a "hop till drop" competition. She finished with huge blisters, yet took only second prize. Out of eighteen couples who started, only ten remained after three hours. Two archestras played continuously.

Back in 1922, Albert Kemp, of Catford, played the piano 150 hours non-stop to claim the world record. After six sleepless days, he finished fresh enough to dance and drink champagne!

"Others claim to have played longer," he says, "but they've done it with one hand, and some have even stopped to eat meals."

Recently, Mr. Kemp said he had been training secretly for a new achievement—to play the piano and violin simultaneously.

Many endurance records have been set up on the roads, but one of the most curious was that of Dr. Stanley Raimes, thirty-five-year-old maths teacher at the Imperial College, who walked the 280 miles from Newcastle to London to test improved leather soles for the Leather Institute!

But he had a reward—twenty £5 notes!

The worst part of the journey was shortly after the start, when it rained almost continuously for a fortnight.

Bill Ballantyne, twenty-year-old Cambridge undergraduate, chose a child's scooter when he raced two pals the eighty miles from Cambridge to Oxford recently.

His two companions fell out of the race—twenty-one-year-old John Scully, when the wooden wheel of his roller skate wore down to the axle, and twenty-year-old Peter Turner, when the child's bicycle he was riding broke down thirty miles from Oxford.

Another new world record was set up the other day by Swedish rope-walker Allan Lundberg, who sat in a chair on a rope for fifty hours and five minutes! Was it really worth it?

BLINKING

Ever tried to see how long you could go without blinking? These unconscious winks which our eyes perform every day cannot really be controlled, although twenty years ago a New York girl named Maryan Curtis was reported to have won a £150 wager by "maintaining a fixed stare for twenty-four hours without winking an eyelid!"

How quick is a wink? About one-fortieth of a second, according to one investigator. "But if I were to give you a signal to wink by flashing a light, you could probably do it in one-fiftieth of a second if your reaction was quick," he adds.

This winking business is very necessary. It's an arrangement of nature for keeping the eyeballs clean, moist and comfortable. So it's essential to wink fairly often.

Some people wink more frequently than others. It's calculated that a nervous person may wink as often as 50,000 times a day during a sixteen-hour waking period. Even as you read this you are winking to some extent. But so rapid is the wink that you are not conscious of any interruptions.

People who blink frequently ought to stay away from the American township of Falco, Alabama. There's a by-law in force there which says you can be fined if you wink in public!

PEACE-LOVING?

Gazing in a bookshop window, I noticed that it was crammed with war books, murder books, books on crime and violence, and reading the evening paper I also noticed that three of our cinemas were showing war films!

In view of the enormous popularity of this kind of reading and entertainment, can we honestly say we are a peace-loving nation.

WHAT ABOUT INDIA?

We live in a "Thou shalt not—" world. Every government seems particularly preoccupied in restricting the liberties of the citizen.

A comic opera illustration of this is the Ten-year plan for motorways, brought in in 1946. Twelve years later not a yard of these motorways has been opened, but we have already been told what drivers may *not* do on them!

I am now, therefore, about to mount my low-powered motor-bike and set off go keep the law by not riding it on a road that doesn't exist!

Why don't Britain's governments do more than bring in a lot of don'ts? X.

MEASURE OF MAN

How did he die, How did he live?
What did he gain, what did he give?
These are the units to measure the worth
Of a man as a man, regardless of birth.
What was his station, had he a heart?
How did he play his God-given part?
Was he ever ready with a word of good cheer
To bring back a smile or banish a tear?
What was his church, what was his creed?
Had he befriended those really in need?
What did the sketch in the newspaper say?
How many were sorry when he passed away?

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

MYSORE UNIVERSITY CONVOCATION

Address by Dr. Sir K. S. Krishnan, KT. D.SC., F.R.S. National Professor of Physics, India.

(Continued)

Swadhyaya means learning, i.e., acquiring knowledge in the best academic traditions, by listening to great teachers, by research, by study, by contemplation. Pravachana means imparting knowledge, by conducting classes, by lectures, by demonstrations, by publications.

The author of the Upanishad leaves you in no doubt as to his own thesis. It is just the thesis of Maudgalya. Lest there be some one among the readers who has no sense of humour, on whom the point of the thesis might be lost, the Upanishad takes no risk, and raises its hand and shouts out in a language the purport of which even the philistine cannot miss:

"Taddhi tapas taddhi tapah."

"That verily is tapas, that verily is tapas."

Like all great teachers that wish to bring home an important point, the Upanishad reverts frequently to this thesis. The actual convocation address to which I referred earlier, follows soon after this, in which the teacher exhorts:

"Swadhyayan ma pramadah."

and later—

"Swadhyaya pravacanabhyam na pramaditavyam."

It should be remembered that this is not addressed to the incoming students, but to the graduates that are leaving the University. Indeed the Upanishad fights shy of referring to them as graduates. It describes them as "anthevasinah"—the inmates of the asram, those that have shared life of the asram with the teacher, i.e., colleagues in a noble endeavour. Since the address is to the departing graduates, the emphasis is first on continuing to learn,—swadhyayan ma pramadah. Never desist from learning. Learning is a continuing process, which should extend over the whole of one's life. It is only later that the teacher adds.—

"Swadhyaya pravacanabhyam na pramaditavyam."

Let there be no neglect of either learning or teaching.

Finally, the teacher invokes all the persuasive nuances of the language to impress on the graduates the nobility of the ideal. I advise you, I implore you, I beseech you, and many others in the same strain: esa adesah, esa upadesah, esa vedopanisat, etad anusasanam, evam upasitrvyam, evam u caitad upasyam.

What a teacher! What a noble ideal! We too in our occasional expansive moods speak in almost the same language about the noble profession of teaching, but we seem almost to resent that the profession has to be dependent on teachers at all! I remember an old Punch cartoon which represents the parents of a boy pleading with the Headmaster of his School for extension of some unreasonable privileges to the boy, and the Headmaster retorts "I have always maintained that parents are the last people who should have anything to do with children. "By a tragic irony, we seem to feel concerned in the same way, that the profession of teaching, which we pomposuly hold is so noble, should have anything to do with teachers!

It reminds me of a tragic episode in the life of our great mathematician, Ramanujan. Many people have claimed to have discovered Ramanujan long before he became well known as the most outstanding mathematician that we had ever produced. And yet they had allowed

him to earn his living as a clerk. That seems to be almost typical of our attitude toward our teachers in many parts of the country. I hope it is a passing phase.

Coming back to the Upanishad, one is naturally tempted to pose the question, "What were regarded as appropriate courses of study in those early days?" Here again nothing short of the very best would satisfy the Upanishadic teacher.

"Sa brahmavidyam sarvavidyapratishtham atharvaya Jyesthaputraya praha."

It has to be of course brahma-vidya, i.e, supreme knowledge, which is the basis of all knowledge, and the author enumerates later the courses of study that would enable one to attain this supreme knowledge. The studies prescribed include what the Upanishad designates as para-vidya, the type of knowledge that would enable one to attain immortality.

This is indeed to be expected from the Upanishad and is in our best traditions. It reminds one of the well-known sloka,—"Tat karma yannabandhaya sa vidya ya vimukthaye, Ayasaya aparam karma vidya anya silpanypunam." A good deed is that which does not entangle you, but if you are one of those lucky ones whose conscience is satisfied that they have done a good day's work when they feel tired, then almost any work will serve that purpose. ayasaya aparam karma. The sloka is from Vishnupurana. Whoever suspected it of lack of humour! In the same spirit the sloka adds: that it is real knowledge which helps to liberate the soul. Any other knowledge amounts at best to technical proficiency.

Consistently with these traditions, one naturally expects the Upanishad to emphasise the para vidya. But what is very significant is that that the Upanishad prescribes apara vidya i.e., secular knowledge too as essential part of brahma vidya: "Dve vidye veditavye iti ha sma yad brahma vido vadanti, para chaiva apara ca. Both kinds of knowledge have to be known, that is what knowers of Brahman declare. I am merely translating the Upanishad.

Under the category of apara vidya, the Upanishad includes the humanities, the arts and the sciences, and it is noteworthy even the so called religious literature like the vedas is included under apara vidya in this enumeration.

This is not very different in essentials—from the aims of a modern University. My main purpose here is to emphasise the continuity of our academic traditions; and with this rich heritage of academic traditions how natural it should be for us to take to any field of academic endeavour whether it be the humanities or the arts, or modern sciences or technology. In any case the best academic ideals of today are by no means alien to us.

The emphasis naturally will shift frequently from one branch to another. To-day the tendency all over the world, even in some of the most ancient Universities of the west, seems to be towards the sciences and technology. Apart from its being inevitable, this shift in emphasis towards the sciences would also be eminently desirable for purely academic reasons.

As a means of acquiring a truly liberal education the humanities and the arts were generally regarded as in some ways superior to the sciences. Most educationists would concede today that the cultural value of the sciences is in no way inferior to that of the humanities and the arts. This is so not only in the case of the pure sciences, but in the case of technology too. Intellectual integrity by which I mean the willingness to face facts squarely and to draw logical conclusions from them, and to accept them without mental reservations and to act in a manner that would conform to such an unreserved acceptance, is an essential part of any liberal education, and

it is much more readily acquired through the cultivation of the sciences than through other disciplines, because nature is the most dependable teacher. She may be profound, and oftentimes difficult to understand, but she invariably plays the game. And a really scientific outlook is more readily acquired by our contacts with nature than through other disciplines.

Indeed some eminent educationiste, like the great mathematician and philosopher, Alfred North White-head, who obviously cannot be suspected of any undue leanings towards technology, would regard technical education as even superior to the study of pure sciences and to the study of the humanities, in enabling one to acquire a truly liberal education.

In a series of essays published many years ago under the title 'Aims of education', Professor White-head develops very convincingly this thesis. According to him technical education manages to combine the Platonic ideal of knowledge for its own sake and what he calls the Benedictine ideal of the joy of useful work; technical education, according to Whitehead, is a marriage of the two, which ensures the coordination between thought and action, which is regarded by all educationists as essential for the development of an integrated personality. "There can be no adequate technical education which is not liberal" according to Whitehead, "and no liberal education which is not technical: that is no education which does not impart both technique and intellectual vision. In simpler language, education should turn out the pupil with something he knows well, and something he can do well. This intimate union of practice and theory aids both.

In trying to understand Nature, which has been the major objective of the scientists, he has also incidentally managed to obtain enormous control over nature, which naturally raises numerously pressing problems, which need a certain competence in science for tackling them.

Thus, apart from the cultural value of scientific and technical education, it is becoming more and more a necessary equipment for every one, whether his career lies in science or in other fields.

It is significant, that while the scientist is keenly aware of the need for the humanizing influence of the other disciplines,—this awareness is by itself a certain mark of a liberal education—the humanities on the other side, do not seem to realize the important role which science has to play in any scheme of education.

There is one other aspect of science to which I wish to refer before I conclude my address. Science, during the last few decades has taken such enormous strides that even its most ardent votaries find it impossible to keep pace with her. Many incredible things are happening, which a few decades ago even those in the forefront of science would have regarded as definitely impossible. We have heard of facts being occasionally stranger than fiction. But even our wildest dreams become stale in the face of some of the new happenings. All that is just the beginning, and a preview of the new scientific world that is unfolding itself. There is ample promise that the new world that you will be entering into is going to be ever so much more exciting than we of an earlier generation can ever hope to see. I wish you all godspeed!

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit, Mss. Book-collections, or funds for publication of precious ones, will be amply acknowledged.

G. R. JOSYER.
M.A.(HONS), F.R.E.S.
Director.

MYSORE, INDIA.

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prkasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XIX No. 8 | Monday 8-12-1958 | PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari & Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY - G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

132 YEAR OLD

Swami Govind Bharati, better known in Nepal as Swami Shivapuri, claims to be 132 years old. He lives in a small wood situated on the hillock above the holy temple of Lord Pashupati.

The area where he lives is called Brambasthali, and is enclosed by a barbed wire fence to prevent the entry of wild animals.

"A strict vegetarian diet, a reasonable amount of physical labour, mental peace, and scientific breathing have enabled me to live up to this ripe old age," said Swami Shivapuri, when asked the secret of his longevity.

Sitting in an easy chair within reach of a tin of cigarettes, the Swami looked not more than sixty years old! His diet consists of one and half seers of fresh cow's milk daily. He sleeps for about two hours, spending most of the time in meditation. He takes in addition to the milk, once a month about two ounces of boiled vegetables.

"I have been smoking cigarettes for the last fifteen years after a throat operation," said the Swami explaining this habit. He smokes five cigarettes a day.

Recalling his past, Swami Shivapuri said "I was only five when I left my home to practise Yoga. I joined the Sringeri Ashram as a disciple. For 30 years I practised Yoga in a cave in the Chitrakoot hills.

"I learned about the armed revolutions of 1857 only after four years when I came out from my cave to go on a world tour on foot. During the Indian mutiny I was 30 years old

"I travelled all over the world on foot for about 50 years. During this period I visited most of the countries of Europe, North America, South America, Asia, Africa, as well as Australia and New Zealand. I visited Greenland and Siberia going to the northernmost point.

"When I visited Russia, the Czar Nicholas was ruling, and I was introduced to him as a Hindu Yogi.

"Victoria was Queen of England when I visited Britain. The cities of New York and Washington were not as fully developed as today."

Swami Shivapuri still possesses a diary which contains names and addresses of various people in different parts of world, whom he met during his world tour, and who are now probably survived by their grand-children!

After his tour, the Swami wandered over the Himalayan region for about 30 years, often visiting Nepal. He has settled in the Kathmandu Valley for the last 15 years.

He is disturbed only by the flight of the aeroplanes over his ashram, otherwise he leads a peaceful and happy life in Nepal today.

"Do you know anyone who is more old than you and looks younger?" I had heard of venerable yogis who are reported to be hundreds of years old and who live on the high altitudes of the Himalayas.

"Yes, I do know quite a few yogis who live on the great heights in Himalayas practising yoga. Though almost nude, through Yoga they generate enough of warmth in their body to resist the cold.

"With the practice of Yoga it is always possible to acclimatise the body to the atmosphere," said Swamiji.

"I know one Yogi who is over 200 years old and looks comparatively young. He has succeeded in preserving his youth through Yoga.

"This Yogi, Swami Shivanand, visited Kathmandu about ten years ago and now he is probably somewhere in the Himalayas," said Swami Shivapuri.

"During my stay on the Himalayas, on the Tibetan side I saw a yati who passed within two yards of my cave. I have seen the yati many times and at many places from a near distance," said Swami Shivapuri, when I asked him if he ever saw any yati during the 40 years he spent in the Himalayas.

"The Yati is not a man. It is a huge monkey with a face very similar to man. It has long hair all over its body and walks on two legs that can cover a considerable distance. But it can walk like a monkey on its four legs as well.

"Yatis are very rare on the Himalayas, and are creatures which may be described as a cross between man and a monkey," said Swami Shivapuri.

"What is your opinion about nuclear weapons and space ships?" I asked the yogi. "Man will succeed one day in reaching the moon and the other planets. Science will progress more and more. But the destructive side of it must be stopped, or it will soon distroy the whole human race.

"The race for advanced weapons has always been the reason for the ruin of many civilisations in the history of mankind. The present civilisation was also bound to be replaced by another," replied the Yogi.

Going back to the subject of longevity, the Swami said; It is not difficult to live 100 years, if one observes controlled diet and correct breathing; eating less and breathing correctly and giving the mind rest, is the secret of long life." M. M. G.

DR. SIR J. C. BOSE, F.R.S.

On the 30th last the big-wigs at Delhi celebrated the Centenary of Dr. Sir Jagadisha Chandra Bose, who rediscovered the truth that plants and metals are also animate, and proved it by means of self-devised instruments. They also did him the honour to commemorate the occasion by issuing postal stamps bearing his effigy.

We remember hearing an address by him long ago in the Town Hall here demonstrating his discovery, and being struck by his felicity of expression. Later, when we brought out a volume on "Sociology, or the progress of mankind," we sent him a complimentary copy, which he acknowledged in the following letter:

"Bose Institute, Calcutta,
93, Upper Circular Road, 26-1-1928.

Dear Sir,

Please accept my sincere thanks for sending me your most interesting work. I am looking forward to the pleasure of reading it.

Yours Truly
G. R. Josyer, J. C. Bose."
M.A., F.R.E.S.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-½	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

The Rationalist

SANSKRIT WISDOM

"The king, as Judge, should decide cases by the evidence of documents and witnesses.

The witness who gives true evidence attains happy life hereafter, and unrivalled fame in this world. So Brahma has ordained.

It is truth that blesses the witness. It is truth that increases virtue. So it is truth that should be spoken by witnesses at all cost.

Oneself is one's own witness, oneself is one's own protector. So one should not degrade oneself by false evidence.

The sinner thinks, "Nobody is seeing me." But the Gods and the manes see you.

All the virtues that you have earned in the series of births you have passed through belong to the man whom you thwart by false evidence.

You also acquire all the vices committed by him during one hundred lives. In this way the king should advise the witness in public and get the truth.

Even the king is a sinner if he decides cases in an absolute manner, therefore he should administer justice in harmony with the canons of law.

The army is the chief means of overpowering the enemy. So the king should carefully maintain a formidable army.

Even in the case of a man of no position, everybody becomes his tool if he has strength, and becomes his enemy if he be weak. Does not this hold true in the case of Rulers?

Strength of the body, strength of valour and prowess, strength of the army, strength of arms, strength of intelligence, and strength of life, one who has all these six is equivalent to God Vishnu.

G. R. Josyer.

THE "RATIONALIST"

A few weeks ago we pointed out that the "Rationalist" was completing 18 years of existence, and entering on the 19th. It has aimed throughout simply to remain intellectual and spiritual, and has not sought to commercialise. It has been always averse to soliciting, and when recently a valued subscriber suggested that the inaugural issue of the 19th year containing a much appreciated editorial be reprinted and sent to men in power and public life so that they might become subscribers, we felt it beneath us to do so. That being so, our surprise may be imagined when the other day Messrs Dawson & sons, London, the great 150 year old newsagents of England, sent us an order to enlist an addressee from Tokyo, Japan, Mr. Kazuo Fukumitsu, Itabushi-ku, Tokyo—as a subscriber! If the "Rationalist" has received such a recognition, we take it that it is due, not to any merit of its own, but to the thoughts of the sages of old which it seeks to reflect.

Editor

VILE LEGISLATION

Even so tame, so inoffensive, so uninterfering, so revenue minded a paper as the "Hindu" of Madras, has found the new land bill of Mysore so revolting as to force it to come out with the following Editorial.

What a shame that, in the year of grace 1958, the Congress in Mysore should be exhibiting such infantile statesmanship!

Mr. Nehru refers to happenings in Pakistan as reminiscent of Gilbert and Sullivan! Will he agree that the happenings in the Indian States are reminiscent of Nero and Caligula?—

"Going through the maze of provisions of the Mysore Land Reforms Bill—which in its comprehensiveness and calculated attack on "landlordism" in any form goes farther than even the Kerala Bill—one shudders to contemplate what will happen to the traditional pattern of agriculture after the series of surgical operations envisaged in the Bill are carried out!

"The Mysore Bill represents the acme of doctrinaire thinking which has so much vitiated the Congress's approach to land problems in the country!

"The one dominating idea is to eliminate absentee landlordism in any form except in regard to marginal cases, such as those of minors, widows and men in the Service. The other dominating idea is to limit maximum landownership or cultivation per family to holdings which will not yield an income of more than Rs. 3,600 a year—what has been euphemistically described as "three family holdings"!

"The Bill envisages a Land Commission to classify different categories and grades of land and fix the net annual income for each class in terms of the prices prevailing in 1952-53. Holdings in excess of the ceiling are to be vested in the State which will distribute them among tenants and the landless. Tenants—for whom also the ceilings will apply—will have security of tenure, subject to certain conditions which are by no means onerous, considering that under the Bill rents will not exceed one-fourth of the gross produce for irrigated land and one-fifth of the produce for dry land. An army of land Tribunals is to be set up to administer the rent provisions!

"The most expropriatory clause of the Bill relates to the fixing of compensation for the surplus land to be taken over from landowners. Compensation is to be based not on prevailing market values or on what the landowners have actually paid for their land, but will be fifteen times the rent (as reduced under the Bill) minus the land revenue payable by the landlord! It is stated that on this basis the compensation in Mysore will work out to Rs. 150 an acre on the average, a figure which is obviously a fraction of the prevailing prices in most areas! This miserable rate of compensation is to be paid in a lumpsum only in the case of holdings measuring less than a "basic holding" (i.e., a holding fetching an annual net income of Rs. 400). In regard to others the compensation will be payable in twenty annual instalments or in terminable bonds! In very many cases, in view of prevailing prices and the rents that have obtained hitherto, the compensation proposed in the Bill will not amount to more than a year's income from the land!

"That land values should be arbitrarily depressed in this fashion, and that lands acquired in this way should be given to tenants or others at prices which bear no relation to the commercial value of the properties, can only be regarded as a flagrant example of robbing Peter to pay Paul! The only limitation imposed on the beneficiaries of the proposed legislation is that they shall not have the right to mortgage or alienate their land acquired from the Government

except in favour of a co-operative society or the Government.

"The one positive and immediate consequence of legislation of the type envisaged in the Mysore Bill will be the complete distruction of land values! That this will affect the credit and standing of the mass of small cultivators even more than the few large owners, whom the Bill seek to dispossess, will be clear to any one who knows how large a proportion of the total holdings is made up of small holdings. To millions of these small owners the Bill will be a dubious blessing. It will reduce their creditworthiness and if ever they are compelled to part with their land for any emergency needs, they will find that the value of their property has been grievously eroded!

"In the atmosphere of class war and blatant legislative injustice generated by the Bill, it is inconceivable that genuine interest in agriculture will develop among those who find that legislative manipulation is an easier and surer way to improving their incomes than hard work and improved cultivation. As for the landless, whose name is legion, they will soon discover that there is not enough land to go round for all of them and that no legislative miracle can fulfil expectations when the land is not there!

"Writing the other day out of an acute sense of the harm that might be done to the nation's major industry by ill-digested, and frankly expropriatory, land legislation. Mr. C. Rajagopalachari appealed for a cessation of legislative interferance with traditional and contractual agrarian relations. "Legislation", he wrote, "has definitely failed in this field. What is needed now and what will restore creativity and interest in agriculture is restoration of the agricultural machinery of production to its proper contractual basis. .... Let there be an end of the taking away of property from one and bestowing it on another for political strategy."

"While it may be not possible to adopt a completely laissez faire attitude in regard to land, it is clear that simple measures laying down fair rents for tenants and fair wages for farm labourers should be sufficient to secure justice for those who may be relatively in a weak bargaining position, while leaving the major structure of agriculture to develope along natural lines. To condemn the bulk of agriculture in perpetuity to small-scale farming—with no single holding being larger than a farm yielding a net income of Rs. 3600 a year—is to drive away the enterprising and progressive farmers from agriculture, and to deny to agriculture the capital and the skill and knowledge which alone can help to raise yields. The pious hope that once land has been divided equally among all, the new owners will immediately rush to form co-operatives, which will do the trick, is based on a denial of the belief in the magic virtues of direct ownership on which the cumbrous edifice of the Bill is erected. If individual ownership by the cultivator is a fundamental requisite for providing a strong incentive for improved cultivation, and if land must be given to the landless to satisfy their "land hunger", how can it be expected that on the morrow of tasting the bliss of ownership these tillers will come forward to merge their holdings in a co-operative? The other day a conference of landowners in the South urged the Government to convene a conference of agricultural experts and of those having practical experience of farming, and consult them on a realistic programme of land reforms. It would be the height of unwisdom to treat this appeal as coming from interested parties. Among the landowners in the country, including such eminent farmers as Sardar Lal Singh, we have many patriotic persons whose only concern is that unfair class legislation should not destroy the traditional harmony of village life and disrupt the nation's agricultural economy irreparably! The Mysore Bill, coming in the wake of the Kerala and Andhra Bills, is a grave symptom of rigid and doctrinaire thinking which is likely to do serious harm to the country! We do hope the nation's leaders and policy-makers will reconsider the whole position before irretrievable damage is done!"

Hindu.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12

LIBRARY EDITION .... „ 8

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prrkasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XIX No. 9 | Monday 15-12-1958 | [PRICE 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY - G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

MADMEN'S SLOGANS

"The land belongs to the tiller,"

say the half wits in power
who have enslaved us.
On that analogy

The car belongs to the driver!
The food belongs to the cook!
The road belongs to the sweeper!
The house belongs to the mason!
The coat belongs to the tailor!
The cloth belongs to the weaver!
The office belongs to the clerk.

Has Congress now reached senile decay, or does it consist now only of half-wits and simpletons, where once it had Ranade and Telang, Lajpatrai and Tilak, Gokhale and Surendranath Banerji, V. S. S. Sastry and C. R. Das? Shame !!

DIFFERENT REASONS, SAME RESULT

Twins who had just celebrated their ninety-fifth birthday were the wonder of the village.

"And to what do they attribute their great age?" a newcomer asked.

"One, to the fact that he's an early riser, and the other to the fact that he isn't!"

TEACHING INITIATIVE

A famous admiral always encouraged his officers to act on their own initiative.

One day he received a message from one of the captains in his fleet: "Am lost in fog. Shall I proceed to destination or return to base?"

The Admiral replied: "Yes."

Soon after, another message arrived: "Do you mean, yes, I should proceed to destination, or yes, I should return to base?"

This time the reply was: "No."

CONSCIENCE ARGUING

A man passing a shop heard such a terrific argument going on inside that he went in to investigate. He found only the proprietor!

"Who were you arguing with?" he asked. "You're all alone."

"I get bored because business is so bad," the proprietor explained, "so I talk to myself."

"Well," the man reasoned, "if you're talking to yourself, why on earth do you argue?"

"Because," the owner retorted, "I can't stand a liar!"

VICE PRESIDENTS

Richard Nixon, vice-president of the U.S.A., tells a story about the large, beautiful glass chandalier that hangs in his office. It was purchased in France and installed in the White House by Thomas Jefferson. It was still there when Theodore Roosevelt was inaugurated as President. It hung in the room which he used as his office, and the tinkling of the crystals whenever a breeze blew through the window got on T.R.'s nevers. Finally one day he shouted: "Take that d— thing out of here and put it in the Vice-President's office. He has nothing to do. May be it'll keep him awake!"

* * *

Our Indian Vice-President also says that he has little to do. But the President also has little to do. So no need to transfer tinkling chandaliers! Ed.

* * *

"There is no dignity quite so impressive, and no independence quite so important, as living within your means"

* * *

"Men can live without air for a few minutes, without water for about two weeks, without food for about two months—and without a new thought for years on end!"

* * *

"The essence of courage is not that your heart should not quake, but that nobody else should know that it does!"

* * *

"Lord, when we are wrong, make us willing to change. And when we are right, make us easy to live with!"

The Rationalist

VOICE OF THE PEOPLE

The following letter was addressed to the Prisident, Delhi, and the late Chief minister, Bangalore, by Sri G. V. Venkatramaniah, a 79 year old senior lawyer of mysore, now in retirement forced to give voice to the spreading misery and unhappiness in the country. We understand that he enclosed postage stamps for acknowledgment of the letter, but that both the letter and the stamps have been swallowed.

Shades of Manu and Rama and Gandhi! How bankrupt of statesmanship the country has become, under the U P. and Behar worthies! "Rajenbabu" of Gandhi's Champaran Satyagraha has forgotten Gandhi's Satyagrahic spirit, as also the responsiveness of the white Governor, Sir Edward Gait, and has developed the "lotus-eating" spirit.

"Sir,

When the Britisher was administering the country he never interfered with the religious sentiments; customs, manners, usages etc., of the people. On the other hand he had strictly forbidden his officers from wounding the feelings, religious and social, of people by creating any right incompatible with the prevailing usages, customs etc., from time immemorial as seen from the following extract:

"In matters of religion people's feelings and sentiments are never guided by reason or consideration of rights and obligations involved. A wanton act of intentional disrespect to one's religious feelings and anger will not be the less because the act was done in the exercise of any existing right. It is therefore most unreasonable that officers should create right so obnoxious in itself and inimical to the growth and maintenance of friendly feelings between the various sections. Government are sure that no enlightened member of any community whatsoever can feel any satisfaction in possessing a right the exercise of which is necssarily attended with painful feelings of his neighbour without any benefit".

2. The Britisher was again so keen on keeping himself informed of the peoples' feelings in respect of any action taken by Government and its officers, as to afford facilities to them to address the officers in the matter without postal charges as the following order shows:—

"It is open to any private individual to post within the limits of the Mysore State correspondence relating to the affairs of Mysore Government superscribed "Service unpaid". Articles bearing this superscription and duly franked by the sender should always be delivered free of postage when addressed to an official of the Mysore Government provided that the articles are both posted and delivered within the limits of the Mysore State."

3. Even in respect of taxation and other matters affecting the public, he acted upon the undermentioned principles;—

(a) Security of peace and strength of the country was achieved by lightening taxation.

(b) Every pie raised beyond one's means is so much wrung from penury and distress.

(c) Humane and liberal administartors model the sentiments of the people into humanity and liberality, while on the other hand rapacious and hard-hearted authorities afford an example which tends to create and develop similar sentiments of rapaciousness and uncharitableness in the people.

(d) Protection of the weak, prevention of violence and fraud, enforcing honest con-

tracts, and lastly uprightness and strict impartiality by not making flesh of one community and fish of another community.

4. After the Britisher quitted India, the above and many other wholesome principles of administration were thrown overboard with vengeance and are replaced by despotic, capricious and unpropitious methods, as a result of which we find that

(a) inefficiency, incapacity, corruption, heartlessness have become the order of the administration.

(b) abortive new taxes are being levied without check.

(c) existing ones are being increased disproportionately without rhyme or reason, or propriety.

(d) useless laws tending to make the animal instincts in man to predominate are being forged.

(e) there is no security of person, property and reputation of the weak and oppressed.

5. When the Britisher had decided to quit India, a note of warning was made by a statesman of outstanding ability, proved merit and much knowledge and experience, in the terms noted below:

"We have a supreme moral duty to discharge to the Indian people. We have no right whatever to hand them over to a comparatively small and utterly unrepresentative political faction, to be the prey of mis-government, of deterioration in every public service, of a religious bigotry of a kind not dreamt of for generations in the West, and finally of civil war.

The Indian Congress and other elements in this agitation represent neither the numbers, strength, nor the virtue of the Indian people. They merely represent the anglicised Indians who acquired a veneer of Western civilization and have read all those books about democracy.

It would be altogether wrong to entrust the welfare of the great masses to the Indian Political Classes. That would not be "India for Indians;" that would only be India for some Indians, that would only be India for a very few Indians. Any such abrogation on our part of duty would mean that the Indian peoples would be exploited, oppressed and cast down in misery and want".

If British authority is injured or destroyed, the whole efficiency of the sevices will perish with it,—India will fall back into barbarism and privations of the middle ages.

The question at stake is not therefore the gratification of the political aspirations towards self-government of a small number of perverse intellectuals.

If guided by counsels of madness and cowardice disguised as false benevolence, you troop home from India, you will leave behind you "a bloody chaos" and you will find famine to greet you on the horizon on your return!"

6. Every one the above predictions has been proved to be too true. India is only for the President, his ministers, members of both houses, and the kith and kin of the above!

Can you refute the truth of the above?

Yours faithfully,

G. V. Venkatramaniah."

ಯಜುರುಪಾಕರ್ಮ ೦–೪–೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೪–೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೦—೪—೦.

Life of Saint Anantarya, in English and Hindi. 1—0—0.

THE CONSCIENTIOUS JUDGE

John W. Guth, a 41-year-old Californian whose sight is perfectly normal, has circled the globe in seven days without seeing a single place at which his 'plane arrived!

He was blindfolded in accordance with a forfeit he agreed to pay when taking part in a recent TV programme and could only take off his mask when asleep, when blowing his nose and once when he wrote a letter to his wife. He has one or two memories of Paris, however.

At Orly airport he actually smelled a bottle of French perfume, touched a can-can dancer doll and had a drink. But he didn't see a thing!

Strangely enough, he isn't the first man to deprive himself of his sight temporarily.

In 1822, James Hawkins Pack, of Missouri, U.S.A., was appointed judge in the city of St. Louis, and, although he sat on the bench for fourteen years, never saw any person he tried!

Whenever he sat in court he wore a white bandage over his eyes until the session ended, so that he could never be influenced by people's appearance.

All documents intended for him were read aloud by the clerk of the court, and he even remained blind-folded as he moved about the court in case he saw someone connected with the proceedings. An attendant guided him whenever he moved.

Perhaps the nearest approach to that was attained by Heinrich Laufer, of Dusseldorf, Germany, a few years ago. When he was found guilty of spying on a friend's house and wife, he was at first sentenced to a term of imprisonment.

Then a priest intervened and he was ordered to go about for three months with his Peeping Tom eye tightly shut! The aggrieved husband kept careful watch over Laufer for the period of his one-eye blindness.

No less remarkable was the case of Chretien Urhan, who for thirty years was leader and solo-violinist in the Paris Opera orchestra. He was deeply religious and, though not a priest, always dressed like one and objected to theatrical performances.

Because of his talents he was able to insist on a clause in his agreement with the Opera allowing him to sit with his back to the stage so that he should not see the godless people for whom he played!

It was said that he took part in more than 10,000 performances in this theatre and that he never saw a single show!

SILENCING ARGUMENT

"Darling," he asked, as he drew his fiancee closer to him, "am I the first man you have ever kissed?"

"Sam," replied American girl, somewhat testily, "you are aware that my father is a millionaire something like ten times over, aren't you?"

"Yes."

"You understand that, when he goes, I'll inherit everything!"

"Yes."

"You know that I have half a million in my name at the bank?"

"Y-yes."

"Then for goodness' sake talk sense! What difference would it make to you if I had been kissed by a thousand men before I met you?"

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so," A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12

LIBRARY EDITION .... „ 8

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prrkasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol XIX No. 10-11] Monday 22-12-58 & 29-12-1958 [Price 0—1—6.

RIGVEDA-SAMHITA PADA TEXT

In Devnagari & Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 15—0—0

EDITED BY- G. R. JOSYER, M.A., F.R.E.S.

Neatly Printed and Nicely got up

H. G. WELLS ON DEMOCRACY

Mr. H. G. Wells once delivered a very instructive lecture at the Sorbonne on "Democracy under revision" before a distinguished audience of men of letters.

He said that the world at present was on the threshold of a new era, having almost passed through an age of democracy ascendant, and reviewed the main characteristics of that age as one of the breakdown of outworn and out-paced systems with processes of release and liberation and generally of disintegration.

He also said that the age of democracy besides involving and challenging the repudiation of authority, represented an age of nationalism.

In his opinion democracy was entering on a phase of revision in which Parliaments and Parliamentary bodies and political life as they knew them would disappear. He then dwelt on the causes for the rising tide of Communism and Fascism and built his expectation of the new phase in human affairs on the belief that there was a profoundly serious minority in the mass of our generally indifferent species.

Mr. Wells said that to speak at the Sorbonne was the highest distinction ever likely to fall to him. They were receiving him as a man of letters, and as a man of letters he was not easy to define. For his own part he fell back on "journalist" as the least misleading description of his use in the world, but it was not out of modesty that he called himself a journalist, and he was conceding no superiority in kind and quality, but trying to express so far as his own activities went his sense of the temporary, transitory, and personal nature of every statement made by science and philosophy, and every beauty revealed by art.

We were living in the beginning of an age whose broad characteristics might be conveyed by calling it the age of democracy under revision. He had chosen that title to define its relation to the age drawing to a close, the age of democracy ascendant. The appearance of democracy has everywhere been associated with the breakdown of outworn or outpaced systems, with processes of release and liberation, and generally also processes of disintegration. Democracy also involved the challenging and repudiation of authority. In politics it produced Government by assemblies elected by an everwidening constituency of voters.

In literature the democratic spirit found its natural vehical. The literature of the period of democracy ascendant displayed what its political development masked only very thinly —that modern democracy was but a phase of immense dissolution. In painting and music there had been all over this period the same effect of release or detachment from broad constructive conceptions and any sort of synthesis. But while in the realms of political, literary, and artistic expression democracy meant fragmentation and reduction to unorganised masses, in the newer world of science the onset of democracy had been accompanied by a synthesis of the most extensive sort.

The age of democracy had also been the age of nationalism. Never in the history of mankind had national and racial antagonisms, which had never bren so acute and conscious, so massive, powerful, and dangerous as during the ascent of democracy, although that was inconsistent with the larger and completer democratic aspirations. It was interesting at the present moment to watch the struggle of the Labour parties against their own ingrained nationalist feelings and belligerent patriotism. But nationalism was not the greatest force that modern democracy had evoked against itself in its ascent. Far more fundamental was the synthetic drive in economic life. The great crystalisations of business

were painfully due to the releases of democracy, but just as plainly ran counter to the intimate feeling of democracy that every man should be his own master.

The main expression of the conflicts between synthesis and analysis in the democratic age had been the struggle for and against Socialism. The final practical objection to Socialism, partial or general was that politicians and elected persons were not good enough for the job of controlling the general economic life. In his opinion democracy was entering on a phase of revision in which Parliaments and Parliamentary bodies and political life as they knew them would disappear. He suggested that the process of dissolution was at an end, and that mankind was challenged by the need for reorganisation and reorientation. How futile had been the attempts of modern democratic Governments to solve the three great inter-related problems that had faced mankind since the war—the problem of war, the monetary question, and the fact that economic life had become world-wide, and a certain economic unity was being imposed on the globe!

How to establish enough political unity to save industry and trade from becoming the mere preliminary to a gamble with the exchange: how to establish enough political unity to control and direct the distribution of raw products, employment, and manufactured goods about the world—that, in brief, is the present task before the human intelligence."

No electoral reform projects went to the root of the trouble with modern democracy, which was the indifference, ignorance, and incapacity of the common man towards public affairs. The ordinary voter did not care a rap about his vote. Modern democratic Governments had revealed the fact that democracy meant the disappearance of power from the world. For a century or more it had worked well that the world should be under-governed and under-organised; but we now needed more definite direction and government in human affairs.

Coming events cast their shadows before, and the two shadows to which he would particularly draw their attention were communism and Fascism. He was anti-Communist and anti-Fascist, but he was discussing not the mental contents of the two movements but their quality and spirit as organisations. They were mainly composed of young people. The movement dominated the entire life. It entered the life and conscience as few religions did nowadays. It was a fact of profound significance that Fascism should capture and hold and govern Italy and that the small Communist party should seize upon the ruins of war-broken Russia and hold it against all comers! One had to admit that neither in Russia nor Italy did the masses of the population seem to resent the dictatorship of these associations!

He built his expectation of the new phase in human affairs upon the belief that there was a profoundly serious minority in the mass of our generally indifferent species. More than twenty years ago he had sketched in a modern Utopia, a world-State ruled by a self-devoted organisation of volunteers. To-day he could appeal to Russia, China, Italy, and much that was astir everywhere to substantiate the possibility. What was there to prevent a great politico-religious drive for social and world unity taking hold everywhere of the active and adventurous minority of mankind —that is to say, of all mankind that mattered, even quite soon?

The Rationalist

SANSKRIT WISDOM

ON WAR

Strength of body, strength of valour and prowess, strength of army, strength of arms, strength of intelligence, and strength of life, a king who has all these six, is equivalent to Vishnu!

Even in the case of a man of no position, everybody becomes his tool if he has strength, and becomes his enemy if he be weak. This is all the more true in the case of Rulers

The army is the chief means of overpowering the enemy. So the king should carefully maintain a formidable army.

The king should so govern his life that the kingdom may be permanent in his own dynasty through continuity of good deeds. So long as the kingdom continues in his family so long he is said to live.

Peace should be made with the very powerful, war with the equal, and expedition against the weak.

Just as a cluster of bamboos cannot be destroyed if surrounded by thick, thorny trees, so the Ruler should be like a bamboo surrounded by clusters.

In order to conquer enemies peace should be made even with one's own feudatories.

Peace should be made with the *Anaryas* or aborigines, lest they should invade one's country when one is engaged elsewhere.

The wise king should make peace with the powerful if there be danger, and protect oneself if the foes be many.

There is no precedent or rule that war should be undertaken with a powerful enemy. The cloud never moves against the current of the wind!

One should commence warfare when one is attacked and oppressed by somebody, or even only when one desires prosperity, provided one is well-placed as regards time, region, and army.

When there is no other remedy war should be undertaken. The king should never trust the enemy even after concluding peace. Thus Indra killed Vritra in days of yore in truce time.

Expeditions are of five kinds, Vigrihya, Sandhaaya, Sambhooya, Prasanga, and Upekshya

In the first the army proceeds by gradually overpowering groups of enemies, or one's allies fight with the adversary's allies, and one's own army proceeds against the enemy.

In Sandhaaya, peace is made with certain supporters of the enemy, and then the enemy is proceeded against.

In Sambhooya the king, aided by feudatories, proceeds with a skilled army well equipped with physical and moral resources.

In Prasanga the expedition starts with a certain objective, but incidentally launches another.

In Upekshya expedition, the army, encountering adverse fate, neglects the enemy, and retreats. [Like Napoleon's Moscow expedition, or Spanish Armada against England.]

(To be continued.)

G. R. Josyer.

VOICE OF THE PEOPLE

In the last issue we published a letter by an elderly lawyer and citizen of Mysore expressing shame and disgust at the evils let loose on the country by Congressmen in power. Ten years ago Mr. Gandhi himself published a letter by Sri Konda Venkatappiah, an elderly Congress leader of Andhra, which we reprint below. Mr. Gandhi at least said "Let us beware!" Mr. Nehru will say that he and his men will do what they like, and that others should beware! Poor Bharat!

Editor.

Mahatma Gandhi says,

"I told you yesterday of two letters from Andhra. One was from the aged friend, no other than Deshabakta Konda Venkatappayya Garu. I give here extracts from it:

"The one great problem, apart from many other political and economic issues of a very complicated nature, is the moral degradation into which the men in Congress circles have fallen. I cannot say much about other provinces, but in my province the conditions are very deplorable. The taste of political power has turned their heads. Several of the M.L.As and M.L.Cs are following the policy of 'make hay while the sun shines,' even to the extent of obstructing the administration of justice in the Criminal Courts, presided over by Magistrates. Even the District Collectors and other revenue officials do not feel free in the discharge of their duties, on account of the frequent interference by the M.L As, and M.L.Cs, on behalf of their partisans. A strict and honest officer cannot hold his position, for false reports are carried against him to the Ministers who easily lend their ears to these unprincipled self-seekers.

"Swaraj was the only all-absorbing passion which goaded men and women to follow your leadership. But now that the goal has been reached, all moral restrictions have lost their power on most of the fighters in the great struggle, who are joining hands even with those who were sworn opponents of the national movement and who, now, for their personal ends, enlist themselves as Congress members! The situation is growing intolerable every day, with the result that the Congress as well as the Congress Government have come into disrepute. The recent Municipal elections in Andhra had proved how far and how fast the Congress is loosing its hold upon the people. The Municipal elections in the town of Guntur were suddenly ordered to be stopped by an urgent message from the Minister for Local Bodies, Madras, after every preparation was made for carrying on elections. Only a nominated council was in power for, I believe, the last ten years or more, and for nearly a year now, the Municipal administration has been in the hands of a Commissioner. Now the talk prevails that the Government would soon nominate councillors to take charge of the Municipal affairs of this town. I, old, decrepit, and with a broken leg slowly limping on crutches within the walls of my house, have no axe to grind. I no doubt entertain certain strong views against some of the leading Congressmen in the two parties, into which the Members of the Provincial and District Congress Committees now stand divided. And I have not made secret of my views.

"The factions in the Congress circles, the moneymaking activities of several of the M.L.As and M.L.Cs, and the weakness of the Ministers have all been creating rebellious spirit amongst the people at large. The people have begun to say that the British Government was much better, and they are even cursing the Congress!"

Let the people of Andhra and the other provinces measure the words of this self-sacrificing servant of India. As he rightly says, the corruption described by him is no monopoly of Andhra. He could give first-hand evidence about Andhra. Let us beware!"

ELIGIBLE AT 90

Some 200 women are willing to marry Harry Clarke, of Horbury Junction, Yorkshire.

They have come forward with their offer to be his third wife even though he is 90 years old and has little on which to live apart from a pension of less than £3 a week!

Replies came in from all over Britain when Harry advertised for a wife. One was from a woman with 14 children. Another woman announced that she was tired of young men because they were unreliable.

Harry has divided the letters into three batches, ranging from probables to unsuitables. He says he will most likely pick on a woman in her seventies.

Spinsters are definitely out of the running. Harry prefers a widow who is used to sharing a home and looking after a husband. In any case, he insists, he is not going to be rushed into anything!

CONDITIONS IN INDIA

The Pakistan President, General Ayub Khan, described conditions in India as "no better than they were in Pakistan before October 7" (the date Martial Law was proclaimed).

Gen. Ayub, however, added that it was not up to him to comment whether the people in India should emulate Pakistan as they were "intelligent enough to know what is good for them."

The Pakistan President, was talking to newsmen at the end of a civic reception held in his honour.

Asked about his views on Prime Minister Nehru's recent comments on the present regime in Pakistan, Gen. Ayub said: "There seems to be an organised and centrally-controlled campaign against Pakistan by India."

MEMORY FOR NAMES

The pace of life is so fast to-day that many men and women find it increasingly difficult to remember the names and faces of the people they meet, asserts an American psychologist.

But he reassures us by declaring that the capacity of the human memory is as great as ever. All that we need to conquer our forgetfulness is a little extra effort.

He gives four rules for remembering names: Make sure you've heard the name correctly. Repeat the name as often as possible during your conversation. Study the person to whom you've been introduced, specially noting the colour of his eyes and hair and his mannerisms. And learn all you can about your new acquaintance.

Sounds easy, doesn't it? Try it and see! And remember that—according to the psychologist—the success of a man or woman in business quite often depends to a great extent on ability to remember names. You may make your fortune through it, in fact!

A North Carolina memory expert, named Nutt, was once introduced to 220 men and women in rapid succession. When two months later, he met the same group he unerringly recalled each name!

New York detective William P. Sheridan developed his memory so effectively that he could recognise any of the 22,000 criminals whose photographs were filed at police headquarters, and recall many of their names!

Any commercial traveller will tell you how useful it is to remember names promptly. A Midland manufacturer once boasted that he could name each of his 4,000 employees correctly!

MADMEN'S SLOGANS

"The land belongs to the tiller,"

say the half wits in power
who have enslaved us.
On that analogy

The car belongs to the driver!
The food belongs to the cook!
The road belongs to the sweeper!
The house belongs to the mason!
The coat belongs to the tailor!
The cloth belongs to the weaver!
The office belongs to the clerk.

Has Congress now reached senile decay, or does it consist now only of half-wits and simpletons, where once it had Ranade and Telang, Lajpatrai and Tilak, Gokhale and Surendranath Banerji, V. S. S. Sastry and C. R. Das? Shame !!

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prrkasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.